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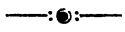
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2. Kimball, D.T. *The Fruits of Congregationalism. A Centennial Discourse delivered before the First Church ... in Ipswich, August 10. 1854. ... Boston. 1854.*
3. ———, ———. *The last Sermon preached in the Ancient Meeting House of the First Parish in Ipswich, Feb. 22. 1846. Boston 1846.*

1823

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A
SKETCH

OF THE
ECCLESIASTICAL HISTORY
OF
IPSWICH.



THE
SUBSTANCE OF
A DISCOURSE,
IN TWO PARTS,
DELIVERED IN THAT TOWN,

DECEMBER 1820.

===== *Tenny* =====
BY DAVID T. KIMBALL,
PASTOR OF THE FIRST CHURCH IN IPSWICH, MASS.

PUBLISHED BY REQUEST.

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A DISCOURSE.



PART FIRST.



WHEN we survey this vast continent ; when we consider the number, power, and wealth of its inhabitants ; its cities, its fruitful fields, and institutions of learning, and the progress made in arts and sciences ; and reflect that 330 years ago it was totally unknown to the civilized world, and that 220 years ago there was no permanent English settlement upon it ; our minds are filled with wonder, astonishment, and delight. With hearts, warmed with pious gratitude, we should exclaim, *What hath God wrought !*

The discovery of this country, by Columbus, in 1492, was one of the most interesting and important events, recorded in modern history.

The conquest of *South America* was marked with avarice, injustice, and perfidy, disgraceful to humanity, and distressing to benevolence. Who can read the history of the conquest of *Mexico* and *Peru*, and not bleed with pity at the fall of the great and generous Montezuma, and the brave Guatemozin and Ata-

hualpa, and burn with indignation at the depredations of the intrepid, but treacherous and inhuman Cortes and Pizarro ?

The first settlers of *North America* were actuated by love of religious liberty.—The settlements of *New England* were occasioned by those religious disputes which attended the reformation from popery in the land of our fathers. The rise of popery is commonly reckoned from A. D. 606, when Pope Boniface 3d procured the title of universal bishop. From that time profound ignorance reigned. The most entire subjection to the pope was required. Early in the 13th century, a decree passed, that all heretics, meaning all who maintained any sentiments, different from those of the church of Rome, should be burned. Vast numbers were burned, and some for presuming to doubt, whether the bread, used in the eucharist, was the real body of Christ. Just before the reformation, the pope declared himself the sovereign of the world, as well as the supreme head of the church ; and undertook to dispose of different parts of the earth at his pleasure. John Wickliff, who appeared a little before the year 1400, was the morning star, and Martin Luther, who shone about the year 1520, was the sun of the reformation.

In 1534, Henry 8th, King of England, renounced the authority of the pope, and caused himself to be proclaimed, under Christ, the supreme head of the church of England. He did nothing however to purify the church from popish errors and superstitions ; but destroyed indiscriminately papists and protestants, who refused to acknowledge his own supremacy.

Edward 6th, son and successor of Henry 8th, the Josiah of his day, gave new spirit and strength to the protestant cause, and became its bright ornament and firm support.

Edward was succeeded by his sister Mary, a bigoted papist, who persecuted the protestants with unrelenting fury. "The bloody scene," says Dr. Goldsmith, "began by the martyrdom of Hooper, bishop of Gloucester, and Rogers, prebendary of St. Paul's. They were condemned to be burned, Rogers in Smithfield and Hooper at Gloucester. Rogers, beside the care of his

own preservation, lay under very powerful temptations to deny his principles, and save his life. For he had a wife, whom he tenderly loved, and ten children. But nothing could move his resolution. Such was his serenity after his condemnation, that the jailers, we are told, waked him from a sound sleep upon the approach of the hour, appointed for his execution. He desired to see his wife ; but Gardiner told him, that, being a priest, he could have no wife. When the faggots were placed around him, he seemed no way daunted, but cried out, ‘ I resign my life with joy in testimony of the doctrine of Jesus.*’ This was A. D. 1555.

On the accession of queen Elizabeth, who was a protestant, the reformation begun by Edward was partially restored. “ Then was established that form of religious doctrine and ecclesiastical government which still subsists in England.” The 39 articles were adopted in 1563. And the clergy were required to subscribe, not only to these articles, but also to the *ceremonies* prescribed by authority. *This* many of the greatest and best ministers refused to do. And this refusal marks the epoch of non conformity. The church of England, retaining, as was thought, some remains of the Romish superstitions, “ they who desired a further separation from those superstitions and a more pure and perfect form of religion were denominated puritans.” Elizabeth wished to preserve the ornaments and habits worn by the clergy, when the Romish religion and rites prevailed. But many of the puritan clergy refused to wear them, as they considered them badges of popery, and for this refusal, in which they acted conscientiously, they were deprived of their offices, imprisoned, and variously persecuted.

“ The puritans disapproved of the bishop’s’ affecting to be thought a superior order to presbyters, and claiming the sole right of ordination, and the sole exercise of ecclesiastical discipline. They complained of the exorbitant power and jurisdic-

* Goldsmith’s History of England.

tion of the bishops and their chancellors, in their spiritual courts, as derived from the law of the pope and not from the word of God. They lamented the general access of all persons to the Lord's table, and the expression in the funeral service, to be pronounced over the worst as well as the best of men—in *sure and certain hope of the resurrection to eternal life*. They disapproved of some of the church festivals or holy days in commemoration of particular saints, without any scripture example. They were unwilling to conform to certain rites and ceremonies, as the sign of the cross in baptism, it being no part of the institution, as recorded in scripture, and it having been abused to superstitious purposes by the church of Rome." To these things prescribed by authority they could not conscientiously conform and submit. It is well known, says Dr. Mather, that "nearly five and twenty hundred faithful ministers of the gospel were silenced in one black day, because they would not comply with some things by themselves counted sinful, and by the imposers confessed indifferent. And it is confirmed by a modest calculation, that this persecution procured the untimely death of three thousand non-conformists, and the ruin of three score thousand families within five and twenty years."* "There was no essential difference in doctrine between the conformists and the puritans ; but the latter insisted on the natural right of every man to judge for himself, and make profession of that religion, which he apprehends to be most agreeable to truth, as far as it does not affect the peace and safety of the government he lives under." The puritans are thus characterized by Mr. Neal. "They were men of undissembled piety and devotion ; mighty in the scriptures ; zealous for the protestant religion ; of exemplary lives ; far remote from the liberties and fashionable vices of the day, and indefatigably diligent in instructing those committed to their care. They were the most pious and devout men in the land : *men of prayer*, in secret and public, as well as in their families. Their manner of devotion was fervent and solemn. They de-

* Mather's Mag.

pended on the Divine Spirit, not only to teach them how to pray, but what to pray for. They had a profound reverence for the holy name of God ; and were great enemies not only to profane swearing, but also to foolish talking and jesting. They were strict observers of the Lord's day ; spending the whole of it in acts of private and public devotion and charity. It was a distinguishing mark of a puritan in the days of queen Elizabeth, to see him going to church twice a day with his bible under his arm, and while many others were at plays and interludes, at revells, or walking in the fields, or at the diversions of bowling, fencing, &c. on the evening of the Sabbath ; these with their families were employed in reading the scriptures, singing psalms, catechising their children, repeating sermons and prayers. Nor was this the work of the Lord's day only ; but they had their hours of family devotion on the week days, esteeming it their duty to take care of the souls, as well as the bodies of their children and servants. They were circumspect, as to eating and drinking, apparel and lawful diversions ; frugal in house-keeping ; industrious in their particular callings ; honest and exact in their dealings ; and solicitous to give to every one his own."

Elizabeth was in many respects a wise and politic queen. Her administration was marked by an energy, which commanded the respect of all foreign nations, and contributed greatly to the renown of her own. She held the balance of Europe. She commanded the veneration of her age ; and has secured the admiration of posterity. She was however in religious things a perfect tyrant. She was either ignorant of the rights of conscience, or disposed to trample them under foot. She exercised the same persecuting spirit toward the puritans, which her sister had exercised toward the protestants.

Under the administration of James 1st, successor to Elizabeth, the puritans were persecuted with great cruelty. Many therefore fled from their native country, to enjoy religious liberty. The puritan church in the north of England, in 1606, was divid-

ed into two distinct churches ; to one of which belonged Mr. John Robinson, afterward its minister, and Mr. William Brewster, afterward its ruling elder. This church, being exceedingly harrassed for its non-conformity, sought an asylum in Holland. After residing there 12 years, in the cities, Amsterdam and Leyden, they meditated the design of removing to America. Having offered many addresses to heaven for direction, they resolved to cross the Atlantic. It being thought expedient that a few of them should go first, and the rest follow at a convenient time, a majority of them, with Mr. Robinson, remained at Holland, while Mr. Brewster, and one hundred others, 18 of whom were women, and 42 children and servants departed. The season of separation was most interesting. "The night before their departure was spent in fervent and affectionate prayers and in that pathetic intercourse of soul, which the feeling heart can better conceive than describe. The affecting scene drew tears from the eyes of strangers. When the time, at which the voyagers were about to depart, arrived, they all with their beloved pastor fell on their knees, and with eyes, hands, and hearts, raised to heaven, fervently commended their adventuring brethren to the blessing of the Lord."*

They sailed from Plymouth, England, Sept. 6th ; and arrived at this country Dec. 11th, Old Style, answering 'to Dec. 22d, New Style, 1620. Before landing, having devoutly offered their grateful acknowledgments to God for his protecting care, they formed themselves into a body politic, and chose Mr. John Carver their Governor. In thankful remembrance of the christian friends, whom they found in the last town they left in their native country, they called the place of their settlement Plymouth.† That was the first town settled in New England.

My friends and brethren, it is now winter. Desolation reigns around us. But we have warm habitations and things conveni-

* H. Adams' Hist. of N. E.—For Mr. Robinson's parting address, see Neal's Hist. of the Puritans, vol. 2, page 146.

† Holmes' American Annals.

ent for us. Not so our venerable forefathers, who, 200 years ago landed on these then dreary shores. “They sat down on bare creation, without a house to shelter, or a friend to welcome them.” With hearts of sensibility, behold them, after a tedious voyage across the Atlantic, 101 in number, three thousand miles from their native country, at the commencement of a gloomy winter, in a land uncultivated, and inhabited by savage men and savage beasts ; the only English settlement in North America, being the Virginia colony, planted 13 years before, and that at the distance of several hundred miles. A mortal sickness, occasioned by fatigue, and cold, and want of all things, raged among them, and swept away about half their number before the opening of the next spring. But, in the principles and motives, which induced them to leave their native country, and especially in the exercise of faith in God, they found firm support under all their trials and hardships. Divine providence smiled upon them, by disposing several Indian chiefs, and particularly the powerful Massassoit, to make peace with them the year after their arrival. In four years their number was 180, and they had erected 32 dwelling houses. The fifth year they received the heavy tidings of the death of their beloved pastor. Mr. Robinson is characterized as a man of distinguished natural abilities, of a well cultivated understanding, eminent piety, and a mild, candid, and amiable temper. Mr. Neal stiles him the Father of the Independants.

“The new colonists made it their principal object to form churches on what they supposed to be the gospel plan.” Thus they laid the foundation of the first church in Plymouth. “They aimed wholly,” says Mr. Hubbard, “at the primitive pattern described in the word of God, and the practice of the apostolic churches.” They embraced the congregational system, because they thought it agreeable to the christian scriptures. It was their firm belief, that “no churches and no church officers have any authority from scripture to control other churches and church officers ; and that all church members have equal rights

* History of New England.

and privileges." In doctrine they agreed essentially with the church of England and the reformed churches generally. They were strictly Calvinistic. "They were a plain, industrious, conscientious, and pious people. Tho' their piety was fervent; yet it was also rational, and disposed them to a strict observance of the moral and social duties.* The learned men among them were men of superior abilities and undaunted fortitude. The respectable names of Carver, Bradford, Winslow, Prince, and others, are immortalized in the annals of New England."†

Let us, my friends, delight to read their history, and endeavor to profit by the lessons of wisdom they have left us. By cherishing ardent love of liberty; by bearing trials and sufferings with fortitude; by promoting solid and useful learning; by avoiding profligacy of manners and every vice that degrades our nature, and practising every virtue that adorns it; by maintaining supreme reverence for religion, and clinging with unalterable attachment to its sacred institutions; let us show ourselves sons of these pilgrims. And let us relate the history of their sufferings and their virtues to our children, and charge them, in remembrance of their pious progenitors, to imbibe and cherish those religious principles, which are the foundation of all that is great and good, amiable and happy.

* Note. Are Calvinistic sentiments of good moral influence? So long as the history of New England is read, the lives of those who laid the foundations of its civil and ecclesiastical order, formed under the influence of those sentiments, will answer—Yes.

† H. Adams' History of New England.

PART SECOND.

THE foundation of the *Massachusetts* colony was laid A. D. 1628. Its settlement was projected expressly for the purpose of providing for non-conformists a safe retreat, where they might enjoy religious liberty in matters of worship and of discipline. The company, to whom this section of New England had been sold, sent over about one hundred people, under the government of Capt. John Endecot, to carry on the plantation of Naumkeak, afterward called Salem. The colonists called that town *Salem*, as an expression of the *peaceful* asylum, which they found in the American wilderness. That was the first permanent town in Massachusetts. It was a primary object with the new settlers to form a church at Salem upon the same general plan of order and discipline with that at Plymouth.

The first *church in Salem was gathered in 1629. Its first ministers were Mr. Francis Higginson and Mr. Skelton. In 1630, Gov. Winthrop arrived at Salem at the head of about 1500 persons of various occupations, many of whom were men of wealth and quality. †

✧ The growth of the Massachusetts, was much more rapid than that of the Plymouth colony. For in ten years after the settlement of the Plymouth colony, the number of inhabitants did not exceed 300 ; but in ten years from the commencement of the Massachusetts more than 20,000 persons had arrived, and 300 ships had been employed in their transportation.

The towns, next to Salem in the order of settlement, were Charlestown, Dorchester, Boston, Roxbury, Lynn, Watertown, Cambridge, and *Ipswich*. ‡

* Note. For the original covenant of that church see Mather's Mag. Vol. 1, page 66.

† American Annals. ‡ Davis' Dis. before Mass. His. Society.

The remainder of this discourse will be occupied with the settlement and the ecclesiastical history of this town.

As no records of this church, dated further back than A. D. 1739, have ever fallen into my hands, the ecclesiastical history, proposed, must be collected from various sources, and cannot in all respects be so full and satisfactory, as is desirable. The following sketch is the result of considerable investigation of the most authentic sources of information, to which I have been able to find access :

The earliest notice which I find of this town is in 1611. "This year Mr. Edward Harlie and Nicolas Hobson sailed to North Virginia, and visited **Agawam*, where the natives used them kindly."† The next earliest mention of it, which I have seen, is contained in the following extract from Belknap's Biography, article *Carver*. It refers to the pilgrims on board the Mayflower, Capt. Jones, while lying at Cape Cod Harbor, Dec. 1620, and casting about for a place of settlement. "Others thought it best to go to a place called *Agawam*, 20 leagues northward, where they had heard of an ‡excellent harbor, good fishing, and a better soil for planting."

June 13, 1630, Gov. Winthrop had an interview with the Sagamore of Agawam on board the *Arabella*, when lying at anchor off Salem harbor. "In the morning," says the Governor || "the Sagamore of Agawam and one of his men came aboard, and staid with us all day." Thus a favorable opportunity was presented to the Governor to treat with the Indians of this town, if he were disposed to avail himself of it.¶

* The Indian name of this town.

† Prince's Annals. ‡ As to the excellence of the harbor they were misinformed. || Winthrop's Journal.

¶ *Did our fathers obtain this territory from the natives by fair purchase?* According to Gov. Winslow it was the general practice of the Plymouth colony, till the commencement of the Indian wars, to purchase of the natives all the land they possessed. For, said he, in 1676, "I think I can truly say, that before these present troubles broke out, the English did not possess one foot of land in this colony, but what was fairly obtained by honest purchase of the Indian proprietors."—[Hubbard's Indian Wars.] This probably was equally true with respect to the Massachusetts colony. That *Ipswich*

At a session of the General Court, holden at Charlestown, Sep. 7, 1630, it was ordered, "that a warrant be sent immediately to Agawam to command those, who were planted there, immediately to retire."* This might refer to fishing establishments, made here by ships, which came annually from England. Such establishments were then made at Cape Ann and other places.

In March 1633, John Winthrop, Esq. a worthy son of Gov. Winthrop, began a plantation here.† Mr. Hubbard informs us that "the Governor and his Council, being alarmed by some companies of Frenchmen, who were sent into these parts, agreed with all expedition, to hasten the planting of Agawam, one of the most commodious places in the country for cattle and tillage, lest an enemy should prevent them, by taking possession of the place. To that end the Governor's son was ordered forthwith to go and begin a plantation there, although he had only twelve men allowed him to make the attempt, which was that spring effected."‡

"In April 1633, Gov. Winthrop,"|| a man preeminent for piety, wisdom, integrity, and liberality, in fine, for every virtue that can adorn a christian statesman, "went on foot from Boston to

was obtained by purchase appears from the two following votes in the town records :—In 1700, voted, that Col. John Wainwright, Col. John Appleton, &c. be a committee to treat with Maj. Gen. Winthrop about the deed of this town, which the Indians gave to his father, and to procure the same for the town's benefit.—Vol. 2, leaf 48.—Voted, that Captain Appleton, and our two representatives (Nehemiah Jewett, Esq. and *Dea. Nathaniel Knowlton) treat with the Hon. Wait Winthrop, Esq. with respect to Masconomo's deed of A. gawam, made to his honored father, Governor of Connecticut colony. vol. 2, leaf 77. * For some notice of the Deacon see the Appendix, No. 1.

* Prince's Annals. † Winthrop's Journal.

‡ In Prince's Annals are nine of their names, viz. : William Clark, Robert Coles, Thomas Howlet, John Biggs, John Gage, Thomas Hardy, William Perkins, Mr. Thorndike, and William Sargeant.

|| For the lives of Gov. Winthrop, his son John, and the principal governors and magistrates, who were shields to the churches of New England, until A. D. 1686, see Mather's Magnalia. Those who laid the foundations both of our civil and ecclesiastical order, were highly respectable for intelligence and integrity.

Agawam ; and, because the people there wanted a minister, he spent the Sabbath," and in the language of that day, "exercised by way of prophecy." The Governor pursued his course through almost a trackless desert. November, the same year, "Rev. John Wilson, by leave of the congregation of Boston of which he was the pastor, went to Agawam, to teach the people of that plantation, because they had yet no minister."*

August 5, 1634, by order of General Court this town was incorporated by the name of Ipswich.† This name was designed as a grateful memorial of the kindness which its first settlers received at Ipswich, in England, whence they embarked for this country.‡ The same year this church was gathered. It was the ninth church in the Massachusetts.

Its first pastor was the Reverend Nathaniel Ward. He was born in Haverhill, in England, A. D. 1570 ; was son of John Ward, a minister of the established church ; and educated at the University in Cambridge. He was a practitioner of law before he commenced the work of the ministry. Travelling with certain merchants into Holland, Germany, Prussia, and Denmark, he became acquainted with David Parœus, a distinguished scholar and divine, through whose influence he turned his attention from law to divinity. After pursuing a course of theological studies at Heidelberg, he returned to England, and was settled in the ministry in Standon, in Hertfordshire. Dec. 12, 1631, he was ordered before the bishop to answer for his non-conformity, and forbidden to exercise his clerical office. He came to this country in June 1634, and the same year took the pastoral charge of this church. He appears to have sustained his special relation to the church only two or three years, though he preached more or less to the people for eleven years. He returned to England in 1647, and was settled in Shenfield, near Brentwood, where he ended his days, aged 83. Mr. Ward appears to have been a man of piety, though of great eccentricities. He was

* Winthrop's Journal.

† Ipswich town records.

‡ Morse's and Parish's History of New England.

certainly a man of abilities and learning. In 1641, he preached the election sermon. The same year the General Court established 100 laws, called *The body of Liberties*, which were drawn up by Mr. Ward.* As a writer he is now chiefly known, as the author of *The simple cobbler of Agawam*; a book full of wit and satire, which he composed in this town, and published in England.† So prone was Mr. Ward to indulge a facetious humor, that Cotton Mather stiles him *St. Hilary*. His natural humor was often indulged to excess. The simple cobbler, tho' eagerly sought by those who delight in the curious, does him no honor as a divine. He was deficient in candor toward those who differed from him in opinion. In his view toleration was a crime. He was father of Rev. John Ward, of Haverhill, in this county, a minister of superior piety and excellence. ‡ The celebrated Gyles Firmin married a daughter of Mr. Ward and settled in Ipswich, as a physician.

During most of the first year of Mr. Ward's ministry at Ipswich, he was assisted by Rev. Thomas Parker, a minister eminent for piety and learning, who was invited by the people to be settled as his colleague, but who declined the invitation,|| and was soon after settled as the first minister of Newbury. Mr. Hubbard says, that "the plantation at Agawam was, from the first year of its being raised to a township, so filled with inhabitants, that some of them presently swarmed out into another place a little further eastward," meaning Newbury.

Rev. *John Norton* was settled colleague with Mr. Ward in 1636. He continued in his relation to this church and people till about the year 1653, when, after much solicitation on the one hand, and opposition on the other, the civil authority at last, interposing, he was obtained by the old church in Boston, as suc-

* American Annals.

† Mr. Samuel Baker of this town has a copy of it.

‡ The lives of many learned and pious ministers, who commenced their work in England before they came to this country are contained in Mather's *Magnalia*. To that work the reader is referred for the fullest account in any one author, of Mr. Ward, Mr. Norton, the first Mr. Rogers, and Mr. Cobbett.

|| Town records.

cessor to the venerable John Cotton. Mr. Norton was born in Starford, Hertfordshire, Eng. May 6, 1606. In early childhood he exhibited evidence of superior talents ; wrote Latin with correctness and elegance, when under 14 years of age ; and was one of the finest scholars at the University of Cambridge, where he received his education. He was a man of profound and various learning ; a most accurate grammarian, an acute reasoner, and a universal scholar. His natural temper was too choleric ; but it was so sweetened by the grace of God, as to render him uncommonly pleasant and amiable. After his conversion, which, according to Cotton Mather, took place under the ministry of Rev. Jeremiah Dyke, of Epping, his attention, which had previously been much occupied with literary and scientific pursuits, was exclusively devoted to the study of theology. Experimentally acquainted with repentance, faith, and holiness, he preached on these subjects with power and effect. As a preacher, he was sentimental, elegant, and impressive. He was a firm pillar in the christian temple. But, notwithstanding all his excellence, a storm of persecution drove him to this country. He arrived at Plymouth, October 1635, and was invited to settle in that plantation. But declining that invitation, he removed to Boston early in 1636, where he was much respected, and his counsel sought by the civil magistrates in their most difficult affairs. In the course of the year he accepted an invitation to settle in this town. While he was here, he wrote a defence of the government, adopted by the churches of New England, in Latin. He had a principal part in forming and recommending the Cambridge Platform, adopted in 1647. He wrote also a treatise on the sufferings of Christ.* While minister of Boston, he was eminently useful. After the restoration of Charles 2d, Mr. Norton was sent, as one of the agents of Massachusetts for the purpose of addressing him in behalf of the colony. He sailed for England in February 1662, and returned in the following September, and died suddenly, April 5, 1663, being about 57 years old.

* For his various publications see Allen's Biographical and Historical Dictionary.

Mr. Norton's sermons were usually composed with great care. In his extemporaneous, devotional exercises, there was a fulness, variety, and fervor, seldom equalled. Dr. C. Mather observes, that "it even transported the souls of his hearers, to accompany him in his devotions, wherein his graces would make wonderful sallies into the vast field of entertainments and acknowledgments, with which we are furnished in the new covenant for our prayers. I have heard of a goodly man in Ipswich, he adds, who, after Mr. Norton's going to Boston, would ordinarily travel on foot from Ipswich to Boston for nothing but the weekly lecture there; and he would profess that it was worth a great journey to be a partaker in one of Mr. Norton's prayers."

Mr. Nathaniel Rogers was settled as colleague with Mr. Norton, Feb. 20, 1638. He was the second son of the Rev. John Rogers, of Dedham, born about the year 1598. He was educated at the Grammar School in Dedham till about 14 years old, when he was admitted into Emanuel College in Cambridge, where he was a diligent student and a distinguished scholar. He was an early subject of grace. "To all his other learning," says Dr. Mather, "there was that glory added, for the crown of all, the fear of God, the principles of which were instilled into his young soul, with the counsels of his pious mother, while he sat on her knees, as well as his holy father, when he came to riper years. From his very childhood he was *exemplary for the success, which God gave unto the care of his parents, to principle him with such things as made him wise unto salvation." He was settled in Assington, in Suffolk, where he continued five years, preaching the gospel in a very faithful, interesting, and successful manner, and enforcing his instructions by a very exemplary and holy life. Mr. Neal,† speaking of those who left their country, according to our Saviour's advice, *when they persecute you in this city, flee ye into another*, mentions Mr. Rogers, who, "seeing the storm which had driven his neighbors from their anchor, and being fearful of his own steadfastness in the

* The Doctor might have used a more appropriate word.

† History of the Puritans.

hour of trial, resigned his living into the hands of his patron, and, forsaking the neighborhood of his father, and all prospects of worldly advantage, cast himself and his young family upon the providence of God, and embarked for New England, where he arrived about the middle of Nov. 1636. He was invited to settle in Dorchester; but, as those good men, who accompanied him, came with a desire of enjoying his ministry, and could not be accommodated there, he accepted an invitation to settle in this town.* He preached his own installation sermon—the text, *who is sufficient for these things?* A sermon, says Dr. Mather, “so copious, judicious, accurate, and elegant, that it struck the hearers with admiration.” He further speaks of him “as a remarkably modest man, tho’ one of the greatest, that ever set foot on the American strand; as equal to Norton, in his greatest excellencies; as worthy of being compared with the very best ministers, which make the best days of New England; as little, if any, behind the chiefs of them all.”

Mr. Rogers was subject to much bodily infirmity and mental depression. The removal of his worthy colleague to Boston greatly depressed his spirits. He died July 2, 1655, aged 57. The morning previous to his death, he blessed his family, spake cheerfully of heavenly things, and uttering these, as his last words, *my times are in thy hands*, died in peace.

Mr. Hubbard speaks of him in the following terms: “By this” (a prevailing epidemic) “was put a period to the life and labors of that reverend, learned, holy, and worthy minister of the gospel, Mr. Nathaniel Rogers, pastor of the church at Ipswich, to whom it may be honor enough to say, he was the son of Mr. John Rogers, the famous preacher at Dedham, of whom

* Those ministers, who fled from persecution in England to this country, were generally attended or followed by a number of pious and intelligent people, who had enjoyed their ministry in their native country. Many such attended or followed Mr. Ward, Mr. Norton, and Mr. Rogers, to this town. Seventeen male members of Mr. Rogers’ church came to this town, and sat down under his ministry. The following, according to tradition, are some of their names: William Goodhue, Nathaniel Hart, Nathaniel Day, Robert Lord, Messrs. Warner, Quilter, Waite, Scott, Littlehale, Lambert, Lumax, Bradstreet, Dane, and Noyes.

it might be affirmed, that he was the only Boanerges of his age. But this, his son, treading in his father's steps, was, though not his oldest son, yet heir of a double portion of his spirit, and worthy to have transmitted more honor to his posterity, than he received from those before him, by reason of his eminent learning, singular piety, holy zeal, with other ministerial abilities. But, being always burdened with many bodily infirmities, he was never able to polish any of his lucubrations, to render them fit for the public, so as thereby the church of God was deprived of his elaborate studies, further than his auditory reached, who were his epistle, seen and read of all that knew them. Indeed his ministry and that of his worthy colleague had such authority in the hearts of the hearers, that none of them, though a great auditory, were in the time of their ministry, or since (in 1682) ever leavened with any corrupt doctrine or heretical principle, which God grant may still continue.*"

Mr. Rogers left many precious monuments of his ministry in the hearts of his people; so many, says Dr. Mather, that "he justly reckoned that well instructed and well inclined people his crown." He published a letter to a member of the House of Commons in 1643, in which he urged a reformation in ecclesiastical affairs. He also left in manuscript a vindication of the congregational church government in Latin.

Happy and flourishing in virtues and in graces were this church and people under the ministry of these two able and faithful servants of Christ. Hear what Dr. Mather says of this church at that day: "Here was a renowned church, consisting mostly of such illuminated christians, that their pastors in the exercise of their ministry might think that they had to do, not so much with disciples, as with judges. Glorious was the church at Ipswich now in two such extraordinary persons with their different gifts, but united hearts, carrying on the concerns of the Lord's kingdom in it."

After the death of Mr. Rogers and the removal of Mr. Norton, Rev. Thomas Cobbet was settled over this church and peo-

* History of New England, page 554.

ple. He sustained his relation to them from 1656, till Nov. 1685, the time of his death. Mr. Cobbett was born in Newbury, Eng. in 1608, and educated at Oxford. He was a pupil of the famous Dr. *Twiss*. After experiencing a storm of persecution for his non-conformity, he came to this country in 1637, in the same vessel with Rev. John Davenport. He was immediately settled at Lynn, colleague with Rev. Mr. Whiting, and thence removed, through want of a competent support, to this town. It is mentioned by Dr. Elliot,* as an evidence of his possessing extraordinary qualifications for the pastoral office, that he was "chosen to succeed two such eminent divines, as Mr. *Rogers* and Mr. *Norton*, one of whom was removed to Boston to stand in the place of the great Cotton, while the other was called to dwell in his everlasting habitation. He excited great attention to religion in this town, was fervent in spirit, persevering in duty, and adorning his profession by his example."

He wrote many books, which were highly commended at his time. He wrote on the fifth commandment, as also on the first and second. He wrote on the duties of civil magistrates; likewise a vindication of the government of New England against their aspersors. He also wrote a learned defence of infant baptism, highly commended by Mr. Cotton, in his preface to Norton's answer to the enquiries of Apollonius, &c. His book on prayer is said to have been most excellent. Dr. Mather styles it "a large, nervous, golden discourse;" and says, "of all the books, written by Mr. Cobbet, none deserves more to be read, or to live till the general burning of the world, than that of prayer." He speaks of him as a man, mighty in prayer. "That golden chain," says he, "one end of which is tied unto the tongue of man, and the other to the ear of God, our Cobbet was always pulling at; and he often pulled to such marvellous purpose, that the neighbors were almost ready to sing of him, as Claudian did upon the prosperous prayers of Theodosius—*Onimium dilecte Deo*. If New England had its Noah, Daniel, and

* Biographical Dictionary.

Job, to pray wonderfully for it, *Cobbet* was one of them." The inscription on his tombstone was appropriate :

Sta, viator ; Thesaurus hic jacet,
THOMAS COBBETUS,
 cujus
 Nosti preces potentissimas, ac mores probatissemos,
 Si es ~~Nov~~ Anglus.
 Mirare, si pietatem colas ;
 Sequere, si felicitatem optes.

To a respected friend I am indebted for the following translation :

" Stay, passenger, for here
 A treasure lies ;
 A Cobbet's precious dust :
 If to New England thou belong,
 His powerful prayers, his life, to all approved,
 Need not to *thee* be told.
 If piety attract thee, *him* admire,
Him follow, if to glory thou aspire."

Mr. Cobbet left three sons, Samuel, Thomas, and John, and one daughter, Elizabeth.

Mr. Cobbet, the year of his ordination, 1656, was assisted in the ministry by Mr. William Hubbard, who was settled as his colleague, probably in 1657.* In the book of Wonder-Working Providences, mention is made of William Hubbard, a representative in the General Court, from this town. He is mentioned as one of the ablest speakers in the Assembly, in 1637, as second to none in solid argument. This gentleman is supposed to have been the father of our Mr. Hubbard.

He was born in England in 1621, and graduated in the first class at Harvard College, in 1642, and died Sept. 14, 1704,

* Ipswich town records. The records do not mention the time of his ordination. But it clearly appears from them, that in 1656 the town contemplated settling him, and that in 1659 he had been some time settled. In the preface to Hubbard's History of New England, his ordination is *incorrectly* stated at about 1646 or 1667.

aged 83. "He was certainly," says his *biographer, "for many years the most eminent minister in the county of Essex ; equal to any in the province for learning and candor ; and superior to all his cotemporaries, as a writer." It is a decisive proof of his high literary character, that after the death of President Rogers, although Dr. Increase Mather was living in the neighborhood, Mr. Hubbard was sent for, at this distance, to preside at the commencement at Harvard College.

Mr. Hubbard published an election sermon, "among the very good ones ;" a fast sermon ; a funeral discourse with memoirs of Major Gen. Daniel Denison ; a narrative of the Indian wars from 1607 to 1677 ; a testimony to the order of the gospel in the churches, (in connexion with the venerable Higginson.) He wrote also a history of New England ; a manuscript copy of which he left with the General Court, in 1682, and which was published in 1815. This is a history of New England from its discovery to 1680. "It is the original source from which several of our earliest historians derived much of their information."

Notwithstanding the distinguished eminence of Mr. Hubbard, as a scholar and a preacher, very little seems to be known of him in the town where he labored for nearly half a century. The principal reason may be, he out-lived his public labors. And was remembered by the infirmities of his age rather than by the strength of his powers in the days of his usefulness.†

After the death of Mr. Cobbett, Mr. John Denison, a native of this town, assisted Mr. Hubbard in the ministry.‡ He preached as a candidate and as a settled minister, from 1686 to 1689, when he died. His early death was deeply lamented by his af-

* Dr. Eliot. The reader is referred to Elliot's and Allen's Biographical Dictionaries for a concise account of Mr. Hubbard and most of his successors.

† See Mr. Frisbie's letters, His. Coll. Vol. 10, page 35.

‡ Town records, Oct. 17, 1704. The town voted to give the 20 pounds, for which the old meeting house was sold to defray Mr. Hubbard's funeral charges.

fectionate flock. Dr. Cotton Mather describes him* as "a gentleman of uncommon accomplishments and expectations, of whom the church in Ipswich hoped, that under his shadow they should sit many years. He was to them a *pastor*, of whose fruit they tasted with an uncommon satisfaction."

In 1688 Mr. John Rogers assisted in the work of the ministry here, and so continued to do till his ordination, which took place Oct. 12, 1692.† He was born July 7, 1666, and graduated at Harvard College in 1684, and died Dec. 28, 1745, in the 80th year of his age. Those who are now living among us, and are 85 years old, were ten years old when Mr. John Rogers died. Possibly some may remember him. Mr. Wigglesworth, of the Hamlet, now Hamilton, who is justly stiled an eminent divine, preached his funeral sermon, and thus delineated his character : "As to natural endowments, he was blessed with a clear apprehension and sound judgment ; was of a thoughtful and inquisitive temper of mind ; in the diligent improvement of which advantages, through the blessing of God, he acquired much valuable knowledge ; especially much of that knowledge the lips are to keep, and the pastor after God's own heart to feed his flock with. His private conversation was edifying and pleasant. He had a conspicuous degree of prudence, necessary to well managing and administering the affairs of Christ's household. He was robust, useful, and active in old age, being enabled to labor in word and doctrine to the last, and quit the stage in action."

In 1706 Mr. R. preached the Election Sermon. In 1739 he preached a funeral discourse, occasioned by the death of Hon. John Appleton, Esq. entitled "*The perfect and upright man characterized and recommended.*"

* In a sermon, preached at Boston, July 14, 1726, occasioned by the death of Mrs. Elizabeth Cotton, daughter of Hon. Nathaniel Saltonstall, Esq. of Haverhill, sister of the Hon. Gurdon S. Esq. Governor of Connecticut, who was first married to Rev. John Denison, of Ipswich, by whom she had Col. John D. of this town, and afterward to the Rev. Roland Cotton of Sandwich, by whom she had ten children. She was a most excellent christian woman. A copy of this sermon is in the hands of Miss Susan Farley, of Ipswich.

† Town records.

In 1703, while Mr. Hubbard was living, but so infirm as to discontinue the work of the ministry, Mr. Jabez Fitch was settled a third pastor with him and Mr. Rogers.* On account of the alledged incompetency of his support, he withdrew from his pastoral relation in 1724, and about two years after was resettled at Portsmouth, N. H. where he continued about 20 years, and died Nov. 22, 1746. He was son of Rev. James Fitch of Norwich, Con. who was a minister eminently "distinguished for the penetration of his mind, the energy of his preaching, and the holiness of his life." The son was graduated at Harvard College, in 1694. He was for some years a tutor of that College, and afterward a fellow. He had a taste for historical researches, and began to make a collection of facts relative to New Hampshire. Dr. Belknap had access to his papers. His publications consisted of a sermon, occasioned by a great earthquake, Oct. 29, 1727; another at the ordination of Rev. John Tucke at Gosport, Isle of Shoals, in 1732; two sermons designed to make a religious improvement of the throat distemper, which prevailed in 1735 and 1736; and an account of that disease, as it appeared in New Hampshire.†

Mr. Nathaniel Rogers was born in Ipswich in 1701; graduated at Harvard College in 1721, and ordained colleague with Rev. John Rogers, Oct. 18, 1727; and after his death carried on the work of the ministry alone, till near the time of his own death, which occurred May 1775, in the 74th year of his age.

This Mr. Rogers was well known to many of you, my friends. As a man and as a minister you loved and respected him. His name and worth are in very affectionate remembrance. There was in him a suavity of manners, which attracted the society and conciliated the esteem of the young; a modesty, which gave confidence to the reflecting; a dignity which commanded the respect of all ages, and characters; a store of various knowledge and a talent for communicating it, which rendered him interest-

* Town records.

† Mr. Fitch married a daughter of Col. John Appleton of this town, by whom he had a number of children, one of whom was a preacher of the gospel. The circumstances relating to Mr. Fitch's removal from Ipswich, are contained in the records of the town, and of the *first parish*.

ing and instructive in every circle and on every occasion. In the language of one, who was intimately acquainted with him, "it is hard to say, whether the great or good was his predominate character. There was in him an uncommon measure and a rare combination of both. He had a very discerning mind, and was blessed with advantages for acquaintance with men and things. He exhibited generally something superior in turn of thought and manner of conversation. The great things of the gospel were his favorite subjects. As a preacher, he avoided vain philosophy and subtle disputings. When his heart was most moved, there appeared an energy of address rarely to be met with. In his latter days he was for some time taken off from his labors, and his mental faculties were impaired.—The people of his charge, and the neighboring churches lamented his departure with a condolence that was lively and expressive."

Mr. Rogers was as successful as well as a powerful preacher. In five years of the united ministry of his father and himself, viz. from 1741 to 1746, 149 persons were admitted to the church. In 1746 this church consisted of more than 300 members.* This was before the secession of the South Church.

Mr. N. Rogers as well as Mr. John Rogers published a sermon, occasioned by the death of Hon. J. Appleton, Esq. entitled, "The character, commendation and reward of a faithful servant of JESUS CHRIST."† He also published a sermon de-

* For their names see the church records of N. Rogers.

† Both of these Sermons are in the hands of the Hon. John Heard, Esq. Ipswich. The following extract is given with a view to preserve among us a specimen of Mr. N. Rogers' manner of writing, and the remembrance of Mr. Appleton's virtues. "His Lord trusted him with a good stock of talents and lengthened out his time for using them to an uncommon period, about 87. And who ever improved to better advantage his abilities in all his stations and relations of life, public and private, religious and civil? Verily he obtained mercy to be faithful to the death.—He had an early sense, not only of his Lord's authority, but also of his excellency, beauty, and amiableness. His heart even appeared full of ardent love and pious affection, as well as humble subjection to him; and his life a steady, uniform practice of all piety and christian virtue. He always entertained the highest veneration for

livered at the ordination of Mr. John Tradwell, at Lynn, and another delivered after the death of Dea. Samuel Williams.

Nathaniel Rogers was son of John R. his senior colleague, *who* was son of John R. preacher of the gospel and President* of Harvard College, *who* was son of Nathaniel Rogers, the first minister of that name at Ipswich, *who* was son of John R. minister of the gospel at Dedham, Eng. *who* was grand-son of John Rogers, of London, prebendary of St. Paul's, who was burned at Smithfield in the manner already stated.

The branches of this family are numerous. No name has been more conspicuous among the divines of New England than Rogers. But none of them have been willing to appear as authors; a circumstance honorable indeed to their modesty and humility, but much to be regretted by their posterity, who might have been delighted and edified by their writings.

Mr. Rogers was succeeded by Rev. Levi Frisbie. The interesting character of this worthy servant of Christ was justly delineated in his funeral sermon by Rev. Asahel Huntington, of Topsfield, which is in your hands. His character, as a chris-

his Lord's day and institutions; and attended them with a constancy, diligence, reverence, and affection, hardly to be paralleled. And his private devotions were as peculiar.—He was also strictly just, righteous, faithful, obliging, kind, and condescending in all his relations and offices; whether as a counsellor or judge, a husband, a father, or a master, a christian friend or neighbor, extending his respects unto all his Lord's commandments.—Ye are all witnesses and God also, how piously, devoutly, holy, wisely, justly, kindly, charitably, meekly, humbly, and unblamably, he ever behaved among you. And I doubt not but from the inward sense of your souls you are all ready to pronounce him a faithful servant to his Lord, and with one consent joyfully to congratulate him upon the distinguishing honors and rewards he will inherit forever." This gentleman was father of Nathaniel Appleton, D. D. pastor of the Church in Cambridge, of whom it is said, "New-England can furnish few instances of more useful talents and of more exemplary piety, united with a ministry, equally long and successful." See Eliot's Biog. Dic. Many by the name of Appleton have been among our most distinguished and most useful citizens.

* Of President Rogers it is said, "So sweet was his disposition, that the title of *deliciae humani generis* might have been given him; and his real piety set off with the accomplishments of a gentleman, was like a gem set in gold." Eliot's Biog. Dic.

tian and as a minister, are better known to many of you than to me. My acquaintance with him was confined to that part of his life, during which his nervous system was so disordered, that no just estimate could be formed of his talents or his worth. He introduced me to this pulpit, Sept. 21, 1805,* and officiated that day at the breaking of bread, which was the last office he ever performed in this house of prayer. He departed this life Feb. 25, 1806. The following sketch, written by one† who was intimately acquainted with him, during his whole ministry here, appeared in the Panoplist soon after his decease.

“Mr. Frisbie, was born at Bransford, Con. April, 1748, and at the age of 16 or 17 years, being considered a pious youth of promising talents, was taken under the patronage of Rev. Eliezer Wheelock with a special view to the missionary service. To this he willingly devoted himself. His studies, even at school, were directed to this work, partly at Lebanon, which was then the residence of his patron, and partly at Bethlehem with Dr. Bellamy. In 1767 he entered Yale College, where he continued more than three years. He finished his collegiate studies at Dartmouth, and was there graduated in the first class in 1771. In 1775 he was ordained and commenced his missionary career. He went to the southward, and afterward to Canada. But the convulsed state of the continent at that period obstructed his progress, and left him at liberty to settle where Providence should open a door. In 1775 he came to Ipswich, and on the 7th of Feb. 1776, succeeded the venerable Nathaniel Rogers in the pastoral office. Great harmony attended his settlement, and has continued generally ever since, much to the honor both of pastor and of people. They are witnesses, that he approved himself for thirty years an unexceptionable evangelical preacher. They will remember the many important messages, he brought them, and that seriousness of manner,

* The writer of this discourse, after preaching the greater part of a year, was ordained Oct. 8, 1806. Number of church members at that time 53—Since admitted 75—Present number 82.

† Rev. Joseph Dana, D. D,

accompanied with lively conception and easy natural expression, which rendered him entertaining, as well as profitable. His prayers were not less edifying than his preaching. He gave himself to the ministry; went to it with prayerful dependence on divine help; read much, thought and conversed much; so that his profiting was more and more visible. God in great mercy at different periods blessed his labors, especially between the years 1798 and 1801, when numbers were admitted to his communion. In the church he presided with gravity and humility. In his catechisings and visits to the sick he was tender and affectionate. He wept with them that wept. At large among his people he displayed the heart of a friend. As he was easy of access to all, so he had a facility in gaining access to all, and adapting himself even to children. His conversation, beside being instructive in religious things, conveyed much general information. He was pleasantly sociable, and he was guarded: in the moments of greatest relaxation uncommonly innocent. For tenderness to the character of others he was remarkable. In his friendship he was sincere and faithful, much endeared in all his domestic relations, upright in all his transactions. He had a tenderness of conscience, which often made him diffident of himself, but gave confidence to others.

The loss of his *family and flock is great. The vicinity is greatly bereaved. His brethren lament him. The society for propagating the gospel has in him lost a worthy member. *Zion* mourns. But to him it is believed death is a blessed release. Thanks to free grace through a Redeemer, there remaineth a rest for the people of God; a crown for the faithful servant."

Mr. Frisbie published an oration on the peace in 1783; an oration at the interment of Rev. Moses Parsons, of Byfield, father of Judge Parsons; two sermons on a day of public fasting; a thanksgiving sermon; an eulogy on Washington; and a

* The parish, agreeably to their practice from the beginning, discharged Mr. Frisbie's funeral expenses. In addition to which they presented his family \$100, to procure suitable mourning apparel. Mr. F. left a widow, one son, and two daughters. The son was, for several years, a Tutor, and a Professor in Harvard College. He and his youngest sister died in 1822.

sermon before the society for propagating the gospel among the American Indians.

These, my brethren, are the men, who have from generation to generation cultivated the vine, which in 1634 God's right hand planted here. These are the watchmen who for almost 200 years lifted up their warning voices on this wall of Zion. Where is there a church in New England which can name a succession of pastors, embracing more talent, learning, piety, fidelity, and solid worth than Norton, Rogers, Cobbet, Hubbard, Dennison, Rogers, Fitch, Rogers, Frisbie? The doctrines of the puritans, carried into their happy practical results, were firmly maintained by all these venerable servants of Christ. The native depravity of the human heart; regeneration by the word and spirit of God; justification by faith working by love; the divinity and atonement of the Lord Jesus Christ; these and their kindred doctrines have been preached by all those who have been set over this people in the Lord, and embraced, it is believed by every member of this church, and by nearly if not quite every member of this society from the beginning; and it is devoutly to be hoped, in the spirit of the venerable Hubbard, that they will continue to be dispensed and received here, till time shall be no more. Should doctrines essentially different be introduced; while as becomes descendants from puritans, you ever maintain the rights of private judgment, and try all principles advanced by the holy scriptures; you will naturally inquire, which is more probable, that all your fathers were in error, or that they are so, who come to you with new doctrines? And you will not hastily receive doctrines essentially different from those, which your fathers transmitted to you, unless they are attested by a piety more deep and fervent, and by a practice more pure and exemplary.

From the first planting of this church till the death of Rev. John Rogers, viz. in 1745, this society constantly supported two ministers. The town in their address to the people of the Hamlet, when they were about to be set off, as a parish, said, "We hope it will be considered by them that we have two ministers to maintain, whose salaries must not be diminished; and as

there have been two ministers here maintained from the foundation of the town, so we hope there will continue to be to the end of the world. If it should be otherwise, it will be a shameful degeneracy from the piety of our ancestors.”* In addition to two ministers, this town, for many years, employed a weekly lecturer.

After the death of Rev. John Rogers, Mr. John Walley received a call to settle, as colleague with Rev. Nathaniel Rogers; but, difficulties arising,† a separation took place; the South Parish was formed, and incorporated in 1747, and the same year Mr. Walley was ordained over it. He was a native of Boston, and an alumnus of Harvard College. He was dismissed, at his own request, February 22, 1764, and afterwards settled in Bolton, Massachusetts, where he died. Mr. Walley was a minister sound in doctrine, and respectable for talents and character. Rev. Joseph Dana, the present minister of the South Parish, was born in Pomfret, Connecticut, graduated at Yale College in 1760, and ordained November 7, 1765. He received the degree of D. D. from Harvard College in 1801.

Between the people of the First and South Parishes there appears to be no essential difference of religious sentiment. While many societies, living in the vicinity of each other, are divided, not only in sentiment, but also in affection, there subsists between the people of these societies, living intermingled with each other, that friendship and union, which are the honor and the happiness of both. May this friendship and union be perpetual. As to religious things, this town from the beginning has, with little interruption, known, *How good and how pleasant it is for brethren to dwell together in unity!*

It is well known that Essex and Hamilton formerly constituted a part of this town and parish. Essex was separated by act of incorporation, as parish in 1679, and as town in 1819. This was the second parish in Ipswich, called till the time of its incorporation, as a town, *Chebacco*. The church was organ-

* Town Records, vol. 2, page 104.

† For particulars see Town Parish Records.

ized September 6, 1681. Its first minister was the Rev. John Wise; who was born in this country in 1652, graduated at Harvard College in 1673, and ordained early in the year 1682. He died April 8, 1725, aged 73 years. Rev. Theophilus Pickering, successor to Mr. Wise, was born in Salem, September 28, 1700, graduated in Harvard College in 1719, ordained October 23, 1725; died October 7, 1747. During his ministry a separate society was formed, January 20, 1746, and a church established May 20, 1746. This was then the fourth church in Ipswich. Mr. John Cleaveland was ordained over it, February 25, 1747. He was born in Canterbury, Connecticut, April 22, 1722, and died April 22, 1799. How faithfully he preached the word, and how earnestly he wrestled with God in prayer, is well known to many of you, my friends. Mr. Nehemiah Porter was ordained in the place of Mr. Pickering, January 3, 1750, and was dismissed June 1766.* The two churches and societies in Chebacco were re-united under Mr. Cleaveland in 1774, and have continued united ever since. Mr. Josiah Webster, a native of Chester, New Hampshire, an alumnus of Dartmouth College, succeeded Mr. C. in the ministry, being ordained November 13, 1799, and was dismissed July 23, 1806. Rev. Thomas Holt was installed January 25, 1809, and dismissed April 20, 1813. Mr. Robert Crowell, the present minister of Essex was born at Salem, educated at Dartmouth College, ordained August 10, 1814.†

Hamilton was separated by act of incorporation, as a parish, October 14, 1713; and as town, June 20, 1793. The church was embodied October 27, 1714, styled, The Third Church in

* Mr. Porter was afterwards settled in Ashfield, Massachusetts, where he died February 29, 1820, in the one hundredth year of his age. This venerable servant of Christ did not wholly discontinue his public labors, before the last year of his life. In June, 1819, Mr. Thomas Shepherd was ordained his colleague. On that occasion Mr. Porter with a firm and steady step ascended the pulpit stairs without aid; engaged with great fervency in the consecrating prayer, and in a distinct, audible, and appropriate manner, gave a dying charge to his beloved flock. For a sketch of his life, see the Boston Recorder, No. 33, vol. 5.

† See Mr. Crowell's Sermon, giving an historical sketch of the Second Parish in Ipswich.

Ipswich. The same day Mr. Samuel Wigglesworth was ordained. He died September 3, 1768, in the 80th, year of his age, and in the 54th year of an able, faithful and successful ministry. He was graduated at Harvard College in 1707. Rev. Manasseh Cutler LL. D. present minister of Hamilton, was graduated at Yale College in 1765, and ordained September 11, 1771. He and his predecessors have supplied the desk more than a century.*

Linebrook parish composed partly of Ipswich and partly of Rowley, was incorporated in 1746. Mr. George Leslie, its first minister, was born in Scotland, educated at Harvard College, ordained in 1749, and dismissed in 1779. Mr. L. wrote his sermons with great care, and was esteemed an able and good preacher. His successor, Mr. Gilbert T. Williams, was the son of a very respectable clergyman of Windham, New Hampshire, an alumnus of ~~Harvard~~ ^{Yale} College, ordained in 1789, and dismissed in 1813. The church in Linebrook is almost extinct. Two females are all that remain of a church once respectable for numbers and for graces. Unhappy divisions in sentiment render the little society inadequate to the support of a gospel minister.

A Baptist Society was incorporated in 1817. They have had no settled minister. A few families in the northern part of the town belong to the first parish in Rowley.

The leading men in this town from its settlement to the present time, have felt the importance of maintaining the institutions of christianity, and set a laudable example of attendance on public worship. Our pious ancestors took possession of this place in the name of the Lord. To him they consecrated every spot, where they spread their tents, where they erected their habitations. If "God sifted three nations, that he might bring choice grain into this wilderness," a goodly portion of the choicest grain was planted here. The ancient fathers of this town were eminent for piety and integrity. They felt that religion was the great

* See Dr. Cutler's century sermon, delivered at Hamilton, Oct. 27, 1814.

concern of man. They were sensible that that portion of their property was best appropriated, which was devoted to their spiritual instruction, and that of their rising offspring. Knowing that the *Lord hath appointed that they who preach the gospel should live of the gospel*, it was their pleasure to give to those faithful men, who devoted their time to the service of their souls, an honorable support. The expense* of public worship and instruction was burdensome to them, just as the air is burdensome, which, while it presses upon us with great weight, sustains our life and promotes its comfort. *The word of God was precious in their day.* They remembered and hallowed the Lord's day. They loved his holy temple. They earnestly desired to *dwell in the house of the Lord all the days of their life, to see the beauty of the Lord, and to enquire at his temple.* They came to sacramental lectures in full assembly. They generally conse-

* Men in general receive a full compensation *in this life* for what they expend in supporting public instruction. But you ask, If my soul be ~~lost~~, of what advantage to me is the preached gospel, which I aid in supporting? **Much, various ways.** Your property commands a higher price. You sleep better in your beds. Your possessions and your life are more secure against robbers and assassins. Your wives, daughters, and sisters are more secure against invaders, worse than mere assassins. You are more happy in the society of your friends. Your minds, and those of your children and friends, are more enlarged and more enlightened. You are treated with greater kindness by those around you. You enjoy better laws, and a better administration of those laws, for the principles and spirit of christianity, as inculcated by its appointed teachers, are infused into those laws and that administration. You have more confidence in the declarations of men. You see every where a better state of morals. The society, where you dwell is actually more wealthy in consequence of the more industrious habits, formed and cherished under the constant dispensation of christian doctrines and precepts. In fine, as a man, as a citizen, as a member of human society, your security, peace, and happiness are greatly increased by means of the general influence of christian knowledge, through the stated ministry of the word. Leaving the everlasting concerns of the soul, then, out of view, you are bound, *as a man and as a citizen*, to aid in the support of this institution. But why, my friend, shall your precious soul be lost? Is not the gospel *able to make you wise to salvation? Why will you die?* If the preached gospel, besides conducting to your temporal good, be the means of your salvation; is it not entitled to a liberal support?

erated their children and households to the Lord, and maintained family worship and instruction. In their social interviews they remembered, that God heard them ; in their worldly transactions they considered, that God saw them. They were very pure from immoral practices ; very conscientious and exemplary in their conduct. Both in principle and practice they were puritans. But, my friends, has there not been a departure from the good ways, in which your fathers walked ? Are there not some in this town, who totally neglect the public worship of God ? Do not the *ways of Zion mourn, because so few attend her solemn feasts* ? Where is that "glorious church of illuminated christians" which existed here in the days of Norton and Rogers ? or in the days of John and Nathaniel Rogers ? How small the number, now presented for baptism ! There has been a decrease in the proportion of four to one, since the time of the last Mr. Rogers. How many families now call not on the name of the Lord ! How many pews are entirely empty ! and, more lamentable still, how many *seats of professing christians* are empty, on days of preparatory lecture ! Where is the man at the present day, (those excepted whose official duties call them) who frequently, I do not say, *walks to Boston*, to attend their day lecture, but who *rides to Essex or Hamilton*, to unite in the quarterly concert of prayer for the prosperity of Zion, throughout the limits of ancient Ipswich, and for the influences of the Spirit upon all nations.* How many now live without the fear of God, and in the practice of many vices, which are baneful in their influence on society ! Is here not a cloud of witnesses, testifying in a manner not to be misunderstood, that in this highly favoured spot there has been a deplorable departure from primitive purity and zeal ? Do the present genera-

* In 1760 the second church in Ipswich, then under the pastoral care of the Rev. Mr. Cleaveland agreed to spend one day every quarter of a year in a congregational fasting and prayer for the outpouring of God's spirit upon them and upon all nations, agreeably to the concert of prayer first entered into in Scotland, some years before. The four churches in town soon entered into the design ; and this was the origin of the quarterly fast, still kept up in Ipswich, and the towns dismembered from it.

tion fully maintain the character of *sons of pilgrims*, who left pleasant dwellings, beloved friends, and all the common delights of life, and traversed a wide ocean that in this then howling wilderness, they might uninterruptedly enjoy religious privileges, and people a new world with a race of christians?

My friends, there is not a town in New England under stronger obligations to serve the Lord, than this. You are children of the covenant. Many of your fathers are with God. You tread on ground, consecrated by the prayers and tears of pious progenitors, through successive generations. For you, their unborn posterity, they wrestled in their supplications. You inhabit a place, on which showers of divine grace have copiously descended. Here the word of God has been preached *with the Holy Ghost sent down from Heaven*. Here at different periods have been powerful revivals of religion.* Here many precious immortals have been trained up for glory. Cherish an affectionate remembrance, as of your pious ancestors in general, so in particular of those, who with demonstrations of religious joy early erected temples† for God's worship here, and laid the foundation for the promotion of religion in future time. Hold

* The loss of the church records prevents a particular statement of these revivals.

† The first meeting house stood (according to tradition) on the south side of the river, near the spot where the dwelling house of the Hon. John Heard, Esq. now stands. This was erected soon after the establishment of this church. It was designed and calculated for short continuance. The second house stood on the north side of the river *near the place* where the present house stands. While that house was standing, a bell was presented to the town by Mr. Richard Saltonstall. The third house was built in 1699, by Mr. Abraham Tilton for 1100 pounds. It occupied the *same spot* with that now standing; and was of the same length and height, and 13 feet wider. About the time that this house was built a new bell was purchased, the old one given in exchange, and the deficiency supplied by subscription. The present house was built in 1749. Dimensions—66 feet long, 47 wide, and 26 stud. It is pleasantly situated in the centre of the village, on a rising ground, and, considering the time when it was erected, is a good piece of architecture. The clock and the bell, lately purchased, are owned in equal proportions by the first and the south parishes. The meeting house on the south side of the river was built in 1747.

fast their sacred principles, and copy their pure examples. Direct your eyes toward heaven. Behold those venerable servants of Christ, whose characters have been brought into view, with thousands of ransomed souls, whom, as humble instruments, they led to glory, looking down upon you, to see how you value and improve the precious privileges they transmitted to you.

My christian friends, let us cherish a respectful regard for this ancient church. While we entertain sincere affection for all the churches of the Redeemer, esteeming them one family in him, let us hold in high veneration a church, which in 1634, was *built upon the foundation of the prophets and apostles, Jesus Christ being the chief corner stone*, and which, for more than 180 years has been a firm pillar and ground of the truth. Let us lament its decline from its former prosperity. Be it our fervent prayer, *Return, O Lord, look down from heaven, behold and visit this vine, and the vineyard, which thy right hand hath planted, and the branch which thou madest strong for thyself*. Be it our earnest desire, that the gospel may be enjoyed here, its institutions honored and improved, and true religion promoted, till the earth be dissolved in the last conflagration.

APPENDIX No. 1.

Deacons of the First Church in Ipswich.

THE ancient church records being lost, an entire list of the names of the Deacons, and a correct statement of the time, they severally officiated, cannot be given. As they were generally leading men in town affairs, their names are occasionally mentioned in the records of the town. From this source I have derived most of the information I am able to give of those, who officiated before the year 1746.

Mr. John Shatswell, who came to this town in 1634, was for some time a Deacon in the church. Mr. William Goodhue, who is supposed to have come with Mr. Rogers in 1637, has the title, Deacon, in 1658, and probably sustained the office much earlier. He died at a very advanced age in 1699 or 1700. He was high in reputation, as a man of piety, integrity, and wisdom. For many years he served the town with ability, as a selectman, moderator, and representative in General Court: as did also his oldest son Joseph, who was likewise a Deacon of this church, and who died a little before his father, Sept. 2, 1697. Of like respectability was his son William, who was one of the first Deacon's of the 2d church in Ipswich. Deacon Whipple was in office in 1651. Deacon Moses Pingry from 1660 to 1683. Deacon Thomas Knowlton from 1667 to 1678. Deacon Jewett in 1677. Deacon Robert Lord in 1682. Deacon Thomas Low in 1696. Deacon Jacob Foster from 1697 to 1709. Deacon Nathaniel Knowlton, (a man of great distinction) from 1700 to 1723. Deacon Abbot from 1710 to 1715. Deacon John Staniford in 1721. Deacon Thomas Norton, (a distinguished citizen) from 1727 to 1737. Deacon Jonathan Fellows from 1727 to 1736. Deacon Aaron Potter in 1737.

In a list of church members, taken by the last Rev. Mr. Rog-

ers, in 1746, I find the widow of Deacon Caldwell. In the same list are the names of *Deacon Daniel Heard*, *Deacon Mark Haskell*, Deacon Aaron Potter, and Deacon Samuel Williams, who were then in office. April 26, 1763, Messrs. Jeremiah Perkins and Joseph Low were chosen Deacons. Deacon Low died, July 3, 1782; and Deacon Perkins, Jan. 13, 1790, aged 88. In 1781, Mr. John Crocker and Mr. William Story, Jun. were chosen to the same office. Deacon Story resigned his office, May 22, 1788, and the same day Mr. Aaron Perkins was chosen in his stead. August 19, 1790, Deacon Crocker having declined serving in his office on account of lameness, Mr. Caleb Lord was appointed to this office. Deacon Lord died May 27, 1804. Deacon Crocker died April, 1806. Mr. Thomas Knowlton was chosen July 12, 1801, and Mr. Mark Haskell, Oct. 11, 1804.—Church records.

Character of Deacon Samuel Williams, abridged from Mr. Rogers' funeral sermon.

He was a godly and faithful man, though he thought himself the least of all saints. He seemed to have much of the holy image of God renewed in his soul, and to make it his great care to live and grow in conformity to the divine nature and will. He appeared to have always a deep sense of the glorious God upon his mind, to walk in his fear all the day long, and to govern himself in all his transactions by a present view to his glory. With pious care he sanctified the christian sabbath, attending with delight on all its institutions and duties. He endeavored constantly to walk before his house in an upright way, and by precept and example to bring up his children for God. Prayer was his delight. It was his stated practice to retire three times a day for secret prayer. His conversation with christians was spiritual, edifying, and quickening. As an officer of the church he was kind and faithful. He manifested a very tender spirit in his visits to the sick, to the widow, and the fatherless. He managed his affairs with discretion, and with a careful attention to the improvement of his time. He was very conscientious in all his transactions. In his sight, holiness was the perfection of

beauty, and sin the greatest evil. He followed after holiness ; and deeply lamented his remaining sinfulness. He died Feb. 5, 1763, aged 63. The text, on which father Rogers preached, on the occasion of his death, ably delineating the character of the godly and faithful man, was very appropriate : *Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.*

The following testimony to the worth of Deacon Lord, I found in the hand writing of my immediate predecessor :—
 “ May 27, 1804, died Deacon Caleb Lord, a member and officer of the first church in Ipswich—a man singular and remarkable for his christian honesty, godly simplicity, and virtuous moderation. He appeared to be but little attached to this world, to live a life of piety and devotion, and to have a deep sense of divine things upon his mind. All people seemed to have charity for him as a man of undeviating honesty and unaffected piety ; and few or none ever found any thing in his temper or practice, as a ground of censure or a subject of reproach.”

APPENDIX, No. 2.

*A Catalogue of Natives of Ipswich, who have received a
College Education.*

HARVARD COLLEGE.

	Where settled.
1649 *JOHN ROGERS, Mr.	Præses, <i>N. C.</i>
1659 *Ezekiel Rogers.	
1660 *William Whittingham.	
1684 *Rev. John Denison, Mr.	Ipswich.
1684 *Rev. John Rogers, Mr.	Ipswich.
1687 *Rev. Nathaniel Rogers, Mr.	Portsmouth, N. H.
1698 *NATHANIEL HUBBARD, Mr.	Judge of Superior Court, Mass.
1700 *Rev. Jeremiah Wise, Mr.	Berwick, Me.
1710 *John Denison, Mr.	
1711 *Rev. John Rogers, Mr.	Kittery, Me.
1712 *Rev. NATHANIEL APPLETON, Socius,	S. T. D. Cambridge.
1717 *Henry Wise, Mr.	Merchant, Ipswich.
1718 *Francis Cogswell, Mr.	Merchant, Ipswich.
1721 *Rev. Nathaniel Rogers, Mr.	Ipswich.
1725 *Rev. Daniel Rogers, Mr.	Tutor, Exeter, N. H.
1725 *Rev. Daniel Rogers, Mr.	Littleton.
1725 *Samuel Rogers, Mr.	Physician, Ipswich.
1725 *Joseph Manning, Mr.	Physician, Ipswich.
1728 *Joseph Wise, Mr.	Physician, Ipswich.
1730 *Rev. John Dennis, Mr.	Cape Cod.
1735 *Rev. Aaron Smith, Mr.	Marlborough.
1738 *Edward Eveleth, Mr.	
1738 *Daniel Staniford, Mr.	Grammar School-Master, Ipswich.
1742 *John †Wainwright, Mr.	Preacher of the Gospel.

† It is supposed that several of this name, who were graduated at Harvard College, were from this town. It is probable that many of various names, unknown to the author, are omitted.

- 1742 *John Denison, Mr.
 1742 *Andrew Burley, Mr.
 1744 *John Annable, Mr.
 1745 *Rev. *Nehemiah Porter*, Mr. *Ipswich & Ashfield.*
 1752 *Samuel Wigglesworth, Mr. *Physician, Dover, N. H.*
 1758 *Joseph Howe, Mr. *Grammar School-Master, Ipswich.*
 1758 *Rev. *John Treadwell*, Mr. *Lynn.*
 1761 Edward Wigglesworth, Mr.
 1766 Ebenezer Potter, Mr.
 1772 Daniel Staniford, Mr. *Preacher of the Gospel.*
 1772 Samuel Smith, Mr. *Physician, Hampton.*
 1772 Thomas Burnam, Mr. *Grammar School-Master, Ipswich.*
 1774 Josiah Smith, *Physician, Newburyport.*
 1777 *Nathaniel Dodge, Mr.
 1778 Nathan Dane, *L.L. D. Counsellor at Law, Beverly.*
 1782 Nathaniel Rogers, Mr.
 1784 *George Stacy, Mr.
 1786 Rev. *Nathaniel Howe*, Mr. *Hopkinton.*
 1786 *Dudley Hubbard, Mr. *Counsellor at Law, Berwick.*
 1786 Porter Lummus, Mr.
 1787 Ephraim Kendall, Mr.
 1788 *Rev. *Oliver Dodge*, *Pomfret, Conn.*
 1790 Rev. *David Smith*, Mr. *Amesbury.*
 1790 *Daniel Staniford, Mr. *Tutor, School-Master, Boston.*
 1793 *Charles Cutler, Mr.
 1794 *Rev. JOSEPH McKEAN, Mr. *L.L.D. Professor of Rhetoric and Oratory at Harvard College, S.H.S.*
 1794 *Joseph Perkins, Mr. *Counsellor at Law, Salem.*
 1795 Amos Choate, Mr. *Register of Deeds, Salem.*
 1795 John Heard, Mr. *Counsellor at Law, Boston.*
 1796 Rev. *Samuel Dana*, Mr. *Marblehead.*
 1798 *Jonathan Ingersoll.
 1798 Nathaniel Lord, Mr. *Register of Probate, Ipswich.*
 1802 *Levi Frisbie, Mr. *Tutor and Professor of Harvard College, A. A. S.*
 1806. Joseph G. Cogswell, Mr. *Tutor, P. D. Goet. Biblioth. Mineral, et Geol. Prof. A. A. S.*

- 1810 *John Dudley Andrews, Mr.
 1810 Rev. *Edward Andrews*, Mr. *Norwich, N. Y.*
 1810 *Joseph Swasey Farley.
 1812 George Washington Heard, Mr. Merchant, *Ipswich.*
 1818 George Choate, Mr. Physician.

DARTMOUTH COLLEGE.

- 1788 Joseph Dana, Mr. Counsellor at Law.
 1788 Rev. *Daniel Dana*, S. T. D. President of Dart. College.
 1793 Mark Newman, Mr. Preceptor of Phillips Acad. And. Mer.
 1819 Rufus Choate, Tutor.

BROWN COLLEGE.

- Rev. *Joseph Appleton*, *N. Brookfield.*
 Rev. **Ebenezer Dutch*, *Bradford.*
 Jonathan Kinsman
 Francis Quarles, preacher of the gospel.

BOWDOIN COLLEGE.

- Nathan D. Appleton, Counsellor at Law, *Standish, Me.*

APPENDIX No. 3.

SUCCESSION OF MINISTERS.

FIRST CHURCH.

<i>Names.</i>	<i>Time of Settlement</i>	<i>Time of Removal.</i>	<i>Age.</i>
Rev. Nathaniel Ward	1634		83
John Cotton	1636	Disms'd. about 1653	57
Nathaniel Rogers	Feb. 20, 1638	Dec'd. July 2, 1655	57
Thomas Cobbet	1656	Nov. 1685	77
William Hubbard	Probably in 1657	Sept. 14, 1704	83
John Denison	Probably in 1687	Deceased 1689	
John Rogers	Oct. 12, 1692	Dec. 28, 1745	80
Jabes Fitch	1703	Withdrew in 1724	
Nathaniel Rogers	Oct. 18, 1727	Dec'd. May 1775	74
Levi Frisbie	Feb. 7, 1776	Feb. 25, 1806	58
David T. Kimball	Oct. 8, 1806		

Second Church (Chebacco, now Essex.)

Rev. John Wise	1682	Dec'd. April 8, 1725	73
Theophilus Pickering	Oct. 23, 1725	Oct. 7, 1747	47
John Cleaveland	Feb. 25, 1747	April 22, 1799	77
Nehemiah Porter	Jan. 3, 1750	Disms'd. June, 1766	100
Josiah Webster	Nov. 13, 1799	July 23, 1806	
Thomas Holt	Jan. 25, 1809	April 20, 1813	
Robert Crowell	Aug. 10, 1814		

Third Church (Now Hamilton.)

Rev. Samuel Wigglesworth	Oct. 27, 1714	Dec'd. Sep. 3, 1768	80
Manas'h. Cutter, LL.D.	Sept. 11, 1771		

South Church.

Rev. John Walley	1747	Dis'd. Feb. 22, 1764	
Joseph Dana, D. D.	Nov. 7, 1765		

Church in Linebrook.

<i>Names.</i>	<i>Time of Settlement</i>	<i>Time of Removal.</i>	<i>Age.</i>
Rev. George Leslie	1749	Dismissed 1779	
Gilbert T. Williams	1789	1813	

SUCCESSION OF MINISTERS**IN THE FIRST CHURCH IN ROWLEY.**

Rev. Ezekiel Rogers	Dec. 3, 1639	Dec'd Jan. 23, 1661	70
Samuel Phillips	1650	April 22, 1696	72
Samuel Shepherd	1665	April 7, 1688	26
Edward Payson	Oct. 25, 1682	Aug. 22, 1732	76
Jedediah Jewett	Nov. 19, 1729	May 8, 1774	69
Ebenezer Bradford	Aug. 4, 1782	Jan. 3, 1801	
David Tullar	Dec. 7, 1803	Dis'd. Oct. 17, 1810	
James W. Tucker	June 24, 1812	June 24, 1817	
Willard Holbrook	July 22, 1818		

P. S. The author intended to have added a general historical sketch of this ancient town, with biographical notices, &c. But, as the materials for this purpose were increasing on his hands to an inconvenient size to be inserted in an appendix to a long discourse, he concluded to omit it. He hopes hereafter to publish a pamphlet on this subject, if it shall be thought desirable. He will be greatly obliged to his respected townsmen or others, who will furnish him with information proper to be inserted, as he will to any, who will point out to him any error, as to facts or dates, in the preceding ecclesiastical sketch.

THE FRUITS OF CONGREGATIONALISM.

A

CENTENNIAL DISCOURSE,

DELIVERED BEFORE

THE FIRST CHURCH

AND RELIGIOUS SOCIETY IN IPSWICH,

AUGUST 10, 1834,

BY DAVID T. KIMBALL.

PUBLISHED BY REQUEST OF THE CHURCH.

BOSTON:
PRINTED BY LEONARD W. KIMBALL,
Pollok Press,—No. 8, Franklin Avenue.

.....
1834.

Old English
for the 1st time
New of the English
Old English

CENTENNIAL DISCOURSE.

The tree is known by his fruit.—**MATT. xii. 33.**

THIS is literally true. If you have in your orchard a tree which produces good fruit, you call that a good tree. If on the contrary you have one which produces bad fruit, you call that a bad tree. That is a good tree which bears good fruit; and that is a corrupt tree which bears evil fruit.

This is true also in a moral and spiritual sense. Those are good principles, from which proceed good actions. And those are bad principles, from which proceed bad actions. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." In this respect therefore a tree is known by its fruits.

Would you form a correct judgment concerning the true nature of religious principles, taught at any time, or by any denomination of men? Carefully examine the natural and proper effects of those principles. Look at their actual results. If their results be good, the principles from which they proceed must be presumed to be good.

By this test let us try the principles of our fathers, who two hundred years ago planted the churches of New England. In other words by this test let us try what is commonly called orthodox Congregationalism.

In vindicating the order of the Congregational churches and of the principles of our forefathers, in showing wherein we conceive their superior excellence consists, I am not to

be understood, as speaking against Christians of other denominations, nor as cherishing unfriendly feelings toward them. Nothing is further from my heart than this.

In prosecuting the design before me, I begin with the inquiry, *What is a Christian church?* It is a company of professed Christians, voluntarily associated together for the worship of God, and for the observance of religious ordinances. "Persons must be formed into such a society on the principle of *voluntary consent*. No authority whatever of an earthly nature is to constrain them to unite themselves in fellowship, nor to select for them any particular company of believers with whom they shall associate. All is to be the result of their own selection."*

For what *objects* were Christian churches formed? To enlist the social principles of our nature in the cause of religion; to promote the edification of Christ's disciples; to unite their hearts closely to each other; to enable them to exert a powerful and happy moral influence on those around them; to perpetuate christianity, and extend it through the world.

What *power* does a Christian church possess? No power to make new doctrines or precepts of religion, or laws, inconsistent with those which Christ has made for the government of his household. But a power to elect its own officers; to judge of the qualifications of candidates for its communion; to determine the mode of their admission; and to exercise discipline upon offending members. In admitting and disciplining members, churches should have regard solely to Christian character and the want of it. No church has a right to reject an applicant, who gives evidence in the view of charity of gospel qualifications. "No persons, who assent to the creed and the ecclesiastical organization of a particular church, and give suitable evidence of possessing a Christian character can be refused admission."† "The right of each church to choose its own officers, to decide by its free vote, who shall be added to its communion, and to determine, who shall be excluded, as unworthy, is a right, as invaluable as it is inaliena-

* James' Church Members' Guide, 8d American Edition, p. 15.

† Upham's Ratio Discipline, p. 91.

ble. It is a right which belongs to the churches to enjoy, but not to surrender.”*

Christian churches are of various denominations. One denomination is *Congregational*. But what is a Congregational church? “The name Congregationalists has reference to one of the principles of those who bear it. The principle referred to is, that each congregation, assembly, or brotherhood of professing Christians, meeting together for religious purposes in one place, is a complete church. Such a church may be connected in various acts of communion with other churches; but notwithstanding this, it is a church of itself, and not by virtue of this connection; receiving from Christ the right to appoint its own officers, to discharge the duties of worship, to observe the instituted sacraments, and to exercise discipline upon its own members.”† It is a principle of Congregationalism, which has been firmly maintained ever since the days of Robinson, that one church cannot be controlled by another, nor by any ecclesiastical authority whatever.

How are Congregational churches distinguished from other churches? In the Papal and in the high Episcopal churches the power resides in the bishop, and the government is monarchical. The organization of the ‡ Wesleyan Methodist Episcopal church is essentially the same, as it is subject to the conference of churches with the bishop at their head. In the Presbyterian churches the power is lodged with the clergy and the lay elders. The authority is held by the Session, the Presbytery, the Synod, and the General Assembly, to which the private members and the ministers must submit. Persons are admitted, censured, and expelled, without so much as the knowledge of the private members. This form of government is aristocratical. In the Congregational system the power resides in the *church*, and not in the officers. The entire authority is with the brethren, all of whom have equal rights.

* Bacon's Manual for young Church Members, p. 28.

† Ratio Disciplina, pp. 43, 44.

‡ About 50,000 in the United States have recently seceded from the Methodist Episcopal Church, and are known as Protestant Methodists, and have adopted a form of government somewhat resembling the congregational system.

No burden can be laid on the private members of a church without their consent.

The pastors of Congregational churches acknowledge no superiority of power in one over another. Each pastor has full liberty to derive his religious sentiments from the Bible ; to determine what he shall preach ; to regulate his ministerial exchanges ; and to perform the various duties of his office. To the pastor it belongs to preside at the business-meetings of the brethren ; but in voting he has no pre-eminence over any private brother.

The Congregational mode of government has some peculiar advantages. It is admirably adapted to the principles, feelings, and habits of a republican community. It carries into the affairs of religion that spirit of freedom, equality, and personal responsibility, which republicans imbibe with their early breath. It is free from the blasting influence of an aspiring and arbitrary priesthood. Here every minister is reminded of the duty of seeking respect and influence by fidelity to his master and to the souls of men. This system is also suited to make every professor feel his personal responsibility to God, and to excite him to engage with all his heart in his service. At the same time it agrees well with the original organization of Christian churches.

When numbers were converted under the preaching of the apostles, they were gathered into distinct churches, which were accustomed to meet together for the enjoyment of religious ordinances. The First Church at Jerusalem met together at the same time in one place, Acts i. 14, 15. So did the church at Antioch, Acts xiv. 27. And the church of Corinth, 1 Cor. xiv. 23. So did other churches. Each church was independent of every other, being a community by itself, governed by its own rules, and immediately responsible to Christ. Appointing teachers, receiving and expelling members, and the like rested with the members of each church. The permanent church officers were bishops and deacons. These officers were chosen by the brethren of each church, and they had no more power to impose laws on the churches without their consent, than have the pastors of our Congregational

churches. The same persons are called bishops and elders or presbyters in the gospel, as in Acts xx. 17, 28; Titus i. 5, 7. From which it appears, that these were the same officers and not different officers of different ranks. And the original word for bishop signifies no more than that for presbyter or pastor. And no such permanent officer, as a *modern* bishop, was appointed in the days of the apostles.

The government of the churches of New England, established by our forefathers, resembled that of the first Christian churches. They adopted, as a first principle, that the sacred scriptures are the only guide in matters of religion; and that in these things every man has a perfect right to judge for himself. They maintained with great firmness the independence of each church, its immediate responsibility to Christ, its right to make its own rules, to elect its own officers, and to govern all its concerns. They admitted those only, as church members, who appeared to be sound in faith and holy in life. In the admission of members each brother had an equal voice. The pilgrim churches maintained the principle of free or open communion with members of other churches, insisting only on evidence of Christian character, as the condition of communion. Thus much on congregational churches.

But what is *orthodox* Congregationalism? I have no partiality to the *term* orthodox. But this term has for many years been used in New England to denote a particular system of religious doctrines. This use of it is dated from the time of the reformation from popery. Its use therefore, at present seems necessary in speaking of that system of doctrines, to which it has been so long applied.

A church may be Congregational in its mode of government, without being orthodox in its doctrines. But what are the principles of orthodox Congregationalism? What were the leading principles of the fathers of New England? They were Calvinistic. By this I do not mean, that they believed every thing, which Calvin, the reformer, believed; nor that they believed any thing, because he believed it; but that their views of the leading doctrines of Christianity agreed substantially with his.

But what are some of the principal doctrines of orthodox Congregationalists? They are these—that men, since the apostasy of Adam, in their natural state are altogether destitute of holiness, and entirely depraved; that, notwithstanding their depravity, they are complete moral agents, and accountable to God for all their conduct; that God in his infinite wisdom and grace concerted a glorious plan of redemption for man; that in the execution of this plan, he manifested himself, as the Father, Son, and Holy Spirit, which three persons, severally partaking all the divine attributes are the one God; that the Son of God, laying aside the glory, which he had with the Father before the world was, came down to earth, assumed human nature into personal union with his divine nature, and by his humiliation, sufferings, and death, made atonement for the sins of the world; that in consequence of this atonement a sincere and free offer of salvation is made to all men on reasonable terms; that these terms are repentance toward God and faith toward our Lord Jesus Christ; that men, if left to themselves, universally reject this offer; that God in his infinite compassion, and according to his sovereign pleasure, sends forth the Holy Spirit, by whose influence a vast multitude of the human race are renewed and sanctified, and so prepared for the kingdom of heaven, while others pursue their own chosen way to ruin; that believers in Christ are justified freely by grace through faith; that that faith alone justifies and saves, which works by love and produces obedience; that those, who are renewed by the Holy Spirit, are kept by the mighty power of God through faith unto salvation; that Jesus Christ will judge the world at the last day according to the principles of the gospel; and that the righteous will be rewarded with everlasting life, and the wicked recompensed with everlasting misery.

There is not an entire agreement in sentiment among orthodox Congregationalists. On the contrary, there is among them, as there is among all friends of free inquiry, a diversity of views on various subjects. But in the belief of such great doctrines, as the trinity; the native depravity of man; the atonement; regeneration by the Holy Spirit; justification by faith; a fu-

ture judgment ; and the endless happiness of the righteous, and the endless punishment of the wicked, they are cordially agreed.

Wherein do orthodox Christians differ from unitarians ?* They differ from them in the following points. The former believe in the threefold distinction of Father, Son, and Holy Spirit in the Godhead ; the latter deny that distinction. The former believe the real Divinity of Christ ; the latter disbelieve it. The former believe the personality and divinity of the Holy Spirit ; the latter disbelieve both. The former believe the natural and entire depravity of man ; the consequent necessity of regeneration by a special divine influence ; justification by faith in Christ ; the certainty of the saint's perseverance in holiness ; a general judgment ; and the endless punishment of the wicked ; but the most liberalized of the latter deny all these doctrines. There are shades of difference among unitarians, as well as among orthodox Christians. To give an instance.—They differ in their views of Christ. All unitarians deny his proper divinity ; they all deny, that he is truly God. But some maintain, that he is the greatest of created beings, while others maintain, that he is a mere man. In this latter belief are a large proportion of the younger unitarian preachers of the present day.

I pass to inquire, what are *the fruits* of orthodox congregationalism ?

Let us look at the fruit which this tree has borne. And how can we better determine the quality of its fruit, than by considering what congregationalists of the orthodox school have actually done ? Let us look then at its fruit, as presented in our puritan ancestors and in their descendants, who have walked in their steps. Was there ever a better opportunity to judge of a tree by its fruit ? If you see a tree, standing by itself, into which no scion has been inserted, at the time of its bearing you can judge correctly of the native qualities of that tree. Similar, though not exactly parallel with this, is the

* I have no objection to the *term* unitarian, considered as implying the unity of God. For I believe there is only one God, and every orthodox Christian—every trinitarian in Christendom believes in the unity of God.

case of the tree now before us. During the first century after our fathers landed at Plymouth, this tree stood almost alone; so that the quality of its fruit can be fairly tested. New England contained very few except orthodox congregationalists. In 1700, there were in all the New England states, only nine hundred Episcopalians, 185 only of whom were communicants; there were then no methodists in the land; and, except in Rhode Island, very few baptists. At that time there were 120 congregational churches in New England, besides 30, composed of Indians. And *during the first century from the settlement of New England, the foundation of its future glory was laid.* Then was its character formed. What were the religious sentiments of the men who laid the foundations of its glory; who in its infant state formed its character? They were orthodox sentiments. What fruit did this tree bear, when standing by itself? What has orthodox congregationalism done?

1. It *sustained the storm of persecution* in England, in the days of arch-bishop Laud. Who were the men on whom that storm spent its chief fury? Who were the four thousand planters and the seventy ministers, that during his administration, left that country with a view to their settlement in this? Orthodox congregationalists.

2. It *crossed the ocean, and brought the gospel with its institutions to this land.* Who were the company, that, in the north of Europe, formed themselves into a church, and resolved to leave their native country, that they might worship God according to their views of the scriptures; and that in 1607, removed to Amsterdam, and the next year to Leyden? Who were Brewster, and Carver, and Bradford, and Standish, and their associates, who assembled on the broad strand, at Delph Haven, where their beloved pastor, the pious Robinson, knelt down with them, and affectionately and solemnly commended them to that God whom the winds and the seas obey? Who were the one hundred and one, that after a long and boisterous passage in the May Flower, Dec. 22, 1620, planted their feet on the rock of Plymouth? Who were the early settlers of New England generally? Who were the exiles from other lands, to whom one of the fathers testified, saying, "You

have solemnly professed before God, angels, and men, that the cause of your leaving your country, kindred, and fathers' houses, and transporting yourselves with your wives, little ones, and substance over a vast ocean into this waste and howling wilderness, was your liberty to walk in the faith of the gospel, with all good conscience, according to the order of the gospel, and your enjoyment of the pure worship of God according to his institutions?" They were orthodox congregationalists.

3. It laid the foundation of *education* in this country. By whom was concerted that system of free schools, which brings the means of common knowledge to every man's door? *This system*, when established by our fathers, was new on earth. And as long as the history of this nation shall be read, and as long as the earth shall revolve, this system will be a monument both of the intelligence and wisdom of those who invented and established it. Strange to tell, in the land of our forefathers, even now there exists no such system for bringing the means of common knowledge to all the rising generation. In England, according to *high authority, not more than one child in fifteen possesses the means of learning to read and write, and in Wales not more than one in twenty; while with us every child possesses those means. I ask again, who *originated* the system of our common schools, by which the means of education are within the reach of all our children and youths, and by which the morals of the whole community are formed? And who laid the foundations of our colleges and other institutions of learning, by which the advantages of a liberal education have been extended to many of our young men, and by which New England has been pre-eminently distinguished by intelligence and virtue? Chiefly orthodox congregationalists. In eight years after the settlement of Massachusetts, Harvard College was founded, and consecrated "to Christ and the Church;" and soon after this, the system of free schools, already mentioned, was in full operation.

What led our fathers to take so deep an interest in education? Love of religion. Delight in the sacred Scriptures.

* That of Daniel Webster.

Valuing religion above all temporal good, and regarding the sacred Scriptures, as the fountain of religious instruction, and desirous, that all the young might have access to that fountain, they ardently sought, that they might have such an education, as would qualify them to read and understand the holy Scriptures. As congregationalists laid the foundation of learning in this country at the beginning, so they have always been among its most active and efficient supporters.

4. It *framed wise laws and established excellent civil institutions*. Our puritan ancestors loved the gospel more than life; and from the gospel they imbibed the love of civil liberty. They manifested ardent love of liberty before they left their parent country. Hume, much as he hated the puritans, and much as he inveighed against them, was constrained to acknowledge, that "it was by them, that the precious spark of liberty was kindled and preserved, and that it is to them, that the English owe the whole freedom of their constitution." They came to this country with hearts glowing with love of freedom. And before they left the May Flower, before they set their feet on the rock of Plymouth, they formed themselves into a body politic, adopting, as their fundamental principle, that a majority should rule. "Hence is the germ of that tree of liberty, which rears its lofty top to the heavens, spreading its branches over the length and breadth of our land, and under whose shade twelve millions of freemen are now reposing." Who planted this tree of liberty? Whose wisdom planned the superstructure, and whose hands laid the foundations of our free institutions? Of what faith were these men? Of what denomination? Orthodox congregationalists.

5. It has been productive of *good morals*. For more than a century after the settlement of New England commenced, the morals of the people were uncommonly pure. A race so exemplary in life, has rarely appeared, since men first erected their habitations on the earth. Who can show us in history or in actual life a people more just, honest, true, kind, and benevolent, more obedient to civil law and to the divine institutions, in fine, more distinguished by all the moral virtues, than those of New England during the period just mentioned?

Where indeed is the country, as populous as this, which is at present in a better moral state? Now what denomination of men formed the moral character of this people, in its fairest and best state? Orthodox congregationalists.

6. It has been productive of much genuine *religion*. Our pilgrim ancestors who professed religion were most of them men of devoted piety. Their love to Christ was a flame which neither persecution nor death could extinguish. Their benevolence was pure and expansive. It was their ardent desire, that the gospel might be spread in every land. The little band of Christians, first wafted to these shores, is so increased, that in New England are more than one thousand churches, which adhere to the doctrines of the puritans and to their mode of government, containing from one to two hundred thousand communicants. Beside, hundreds of churches of the same denomination have gone out from these into various parts of our country. These churches have been signally blessed by the influences of the Holy Spirit. Hundreds of them have been favored at the same time with copious showers of divine grace; and, as the result, thousands of happy converts have been added to the Lord. These have continued steadfast in doctrine, and fellowship, and in breaking of bread, and in prayers. If reverence to the day, the word, and the house of God, if worshiping him in the closet, at the family altar, and in the sanctuary, and if practising deeds of justice and benevolence are to be regarded, as evidences of piety; there has existed, and there does exist, in orthodox congregational churches much genuine piety. Who have taken the lead in the Home Missionary operations? By whose agency was the American Board of Foreign Missions formed; and by whom is it chiefly sustained in the great and good work of sending the gospel through the world? By whom was the American Education Society originated, and carried into operation? By whom were the kindred benevolent institutions formed; and by whom are they conducted and maintained? Look to the western wilderness. Look to the islands of the Pacific Ocean. Look to Malta, Ceylon, Greece. Look at the various missionary stations throughout the heathen world. Do

you see any denomination of Christians more actively engaged in spreading the glad tidings of salvation among their benighted and perishing fellow men, than congregationalists of the orthodox faith?

Now with all these fruits of congregationalism before us, let us form a deliberate judgment of the tree itself. Has not God crowned the efforts of our pilgrim fathers, and those of their sentiment and spirit with the most happy results? Has he not crowned them with his favor equally with any other denomination? Has the world ever seen better Christians? In the fruits of their principles who does not perceive, that those principles are of the best moral tendency? If you cannot find in the whole human history a purer and better class of men—of men more distinguished for piety, integrity, and all the moral and social virtues, than those, whose characters were formed under the principles of our puritan ancestors,—must you not admit that these principles are worthy of all praise? Do any deny their good moral influence? Let them show us better effects, resulting from principles, essentially different. The tree is known by its fruit. Let them show us a tree, bearing more and better fruit. We respectfully but earnestly appeal to intelligent and conscientious men of opposite faith, of any denomination, and of any country or communion, to point us to one such tree. If a tree is known by its fruit, congregationalism, orthodox congregationalism, the congregationalism of our forefathers is one of the best trees in the garden of the Lord.*

I now ask your attention to some of the most prominent *traits in the character of our forefathers*. We feel a veneration for the graves of our ancestors. But where are the graves of the most ancient of those men, who sought an asylum in this new world? Two hundred years have either demolished their tomb-stones, or erased the inscriptions from the most of them. I have sought in vain in yonder cemetery for a stone to designate the spot, where rest the remains of the first Nathaniel Rogers, or of any one of those holy men who came with him

* This discourse, when preached, was divided here. The critical reader will bear this in mind.

from England, and were buried around him. But our venerated ancestors live. They live in the affections of their posterity. Their influence is still felt in the remains of the excellent principles which they inculcated; in the schools and seminaries of learning which they instituted, and in the intelligence, piety, and morality, which distinguish our happy New England. The history of their deeds is written on the hearts of a grateful posterity. Need they more permanent monumental columns?

We should have their characters distinctly in view. For, though they had their faults, the faults of the age in which they lived; they were men of pre-eminent worth. Their names stand high on the list of the principal benefactors of our race. Who can deny the justness of the encomium—"Such were their character and achievements, and so immensely interesting were the consequences which resulted from their principles and conduct, that so long as there remains in us any regard to an illustrious ancestry, any veneration of virtue and piety, any love of civil and religious liberty, we can never speak or hear of the patriarchs of New England, without feeling, that they are most worthy to be held in grateful and everlasting remembrance." What cannot perhaps with propriety be said of any other nation on earth, has been truly said of New England "Her first foundations were laid in intelligence, virtue, and piety. She owes her existence to love of religion."

But let us very briefly advert to some of the characteristics of our puritan ancestors.

1. They were men of *intelligence*. Many of the ministers had a thorough knowledge of the original languages of the Scriptures and of the science of theology. And many of the men in civil life had enjoyed and well improved the highest literary advantages, Old England could furnish. The names of Bradford, Winslow, and Winthrop, and those of Cotton, Norton, and Hooper, and many of their coadjutors, will stand distinguished, while the world shall stand, among those of the most enlightened civilians and ministers.

2. They were men of great *moral courage*. They possessed a fear of God, which raised them above all other fear. No threatenings, no hardships, nothing earthly could induce them

to renounce their principles, or to depart from the plain path of duty. They endured severe trials, privations, and sufferings, not only with fortitude, but also with cheerfulness.

3. They were *conscientious* men. By violating the dictates of their consciences, they might have avoided the storm of persecution which beat upon them; and retained their pleasant habitations and quiet resting-places in their own land. But they could not live at ease at the expense of principle. They felt it to be their duty at all hazards to obey God.

4. They were men of *benevolence*. They delighted to do good. No personal sacrifice was too great to be made by them for the benefit of others. They crossed the ocean with a view to people this new world with a race of Christians; and to extend a benign and holy influence over a vast continent, and down through successive generations. They came to plant this land with the pure principles of the gospel. On their arrival here, they were not more anxious for houses to dwell in, nor for food to nourish them, than for school-houses and sanctuaries of worship. Considering their means, they made liberal provision for the support of the gospel. The churches of New England in early times, though possessing but little wealth, usually each sustained, and that most cheerfully, two efficient evangelical ministers.

5. They *loved* and honored the *sacred Scriptures*. Believing in their full inspiration, regarding them, as a perfect rule of faith and practice, they treated them with great respect. They searched the Scriptures, as knowing, that they contained the words of eternal life. Parents not only read and studied them with a view to their own spiritual improvement; but they also taught them diligently to their children, when they went out, and when they came in, when they lay down, and when they rose up.

6. They *reverenced the Lord's day*. They regarded it, as the chief support of religion, and the chief source of social happiness and of civil prosperity. It was a day, not shortened by late morning slumbers, nor spent in bodily indulgence, nor in mental sloth; but entirely devoted to secret prayer, to the reading of the Bible, to family worship and instruction, and to

the duties of the sanctuary. The day thus spent was to them like one of the days of heaven. The evening of the Sabbath was an evening of sacred stillness. Each family, after attending twice at the place, where God's honor dwelleth, spent the evening in conversing on what they had heard in public, and in social reading, instruction, and prayer; a practice admirably adapted to lay deeply the foundations of religion in the hearts both of parents and of children; a practice, which it is devoutly to be wished may return, and pervade every portion of New England.

7. They were diligent in *training up the rising generation for God*. This was one of their objects in maintaining public worship. With the same view they accustomed themselves to family worship and instruction. In most of their dwellings the morning and evening incense of devotion was offered, not only on the Sabbath, but on every day of the week. And to a great extent, no doubt, the offering was sincere and spiritual.

8. In their day it was considered of high importance, that those who bore rule, should rule in the fear of God. It was thought that piety in rulers would dispose them to aim in their official duties to please God and benefit their constituents, rather than serve their private ends. Those, therefore, were selected for civil magistrates, who, with other necessary qualifications, possessed solid piety.

9. Our forefathers watched over the *purity of the churches* with great care, admitting none to the communion, but such as gave credible evidence of piety, and suffering none to remain within the inclosures of the churches, who evidently disobeyed the requirements of the gospel.

10. They highly valued and zealously promoted *revivals of religion*. In their day there was a happy concurrence in sentiment between magistrates, and ministers, and private Christians, with respect to the duty of praying for the influences of the Holy Spirit. And in answer to united prayer for this purpose, showers of divine grace came down on most of the settlements of New England.

It becomes us to cherish a high veneration for the character

of our ancestors and a deep respect for their principles, and carefully to follow their example.

It is matter for deep regret, that there has been in some of the churches in New England a great declension from the *principles* of our forefathers. My limits will not permit me, particularly to trace the history of this declension. It began openly to appear about eighty years ago. The three principal steps, which mark its descent, are, first Arminianism, next Arianism, and next Socinianism. The account, given by Dr. Priestly of the progress of his own mind, as to religious views, agrees substantially with the history of the declension in our country from the doctrines of the Puritans. The Doctor observed, that "he was once a Calvinist of the straightest sect; then a high Arian; then a low Arian; then a Socinian; in a little time a Socinian of the lowest kind, in which Jesus Christ is regarded as a mere man, as fallible and as peccable," that is, as liable to sin, "as Moses or any other prophet." Arians, by the way, generally believe, that Christ was a superangelic creature. They deny his proper divinity, and hold, that he was a creature. The high Arians believe, that he was the first and the greatest of created beings; the low Arians, that he was a super-human creature. Socinians believe, that Christ was a mere man, and that he had no existence before he was conceived by Mary. Some of them believe, that he was incapable of sinning; others, that he was as liable to sin as any other man. These are simple humanitarians. The term unitarian is applied to Arians and Socinians of every grade. The whole tendency of the unitarian system is *downward*. Dr. Priestly, after mentioning, as above, his progress on the declining scale, added, "I do not know when my creed will be fixed." The next step frequently is to open and thorough-going infidelity. Changes, such as Dr. Priestly describes in himself, not a few ministers and churches have passed, since the first settlement of New England. There are many, who, instead of believing with our fathers the proper divinity of the Lord Jesus Christ, and paying him divine honors, believe him to be a mere creature, and that religiously to worship him is idolatry. Of these there are all shades of difference, from the high Arian to

the lowest Socinian. A short time since almost all the unitarians of New England were Arians. Now almost all their younger preachers are simple humanitarians. Many, instead of believing, that Christ died as a propitiatory sacrifice for sin, that he might redeem us unto God by his blood, believe that he died merely as a martyr to his religion. Many, instead of believing, that man since the apostasy is a depraved being, naturally destitute of holiness, and that, in order to be prepared for heaven, he must be renewed in the spirit of his mind, and thus born again, believe, that men by nature are no more inclined to sin than to holiness, and that regeneration is a term altogether inapplicable to those who have been educated in the belief of Christianity. Many entirely reject the doctrine of justification by faith through the atonement and merit of the Lord Jesus Christ, a doctrine most dear to our pious ancestors, and on which, living and dying, they hung all their hope of pardon and acceptance with God. This is a mere specimen of the departure of many from the principles of our pilgrim fathers. Error in a variety of forms extensively prevails among us. And its existence and prevalence are deeply to be regretted, as tending to corrupt men's minds, and to carry them away from that foundation of hope, on which we are directed to build by Christ and his apostles. There is now much avowed infidelity and some avowed atheism in the land, which was utterly unknown in the early days of New England.

There has been in many respects, a lamentable departure from the *practice* of our forefathers.

This departure is observable in *family worship*. In the days of our first Mr. Rogers, there was scarcely a family in this town, which neglected family prayer. Almost every house was a Bethel. Such was the case in his days throughout New England. How is it now? In by far the greater part of its families social worship is entirely omitted; and in many instances where the form is maintained, there is little of that deep toned devotion, which was manifested at the family altars of our ancestors.

The same departure is observable in *family instruction*. Once, most heads of families were accustomed to read a por-

tion of Scripture morning and evening, and carefully to instruct their children and all the members of their families in the great principles of piety toward God, and justice toward men, and in every branch of religion and morality. Still there are parents as constant and faithful in this duty, as were those of former days. But, in a large proportion of the families of New England, careful attention to this important duty is neglected. In many instances as far as parents are concerned, children grow up without any proper instruction respecting the character of God, and their duty to him. Are there not parents, who never manifest before their families, if they feel any concern for the future and eternal welfare of their children? Can any institution, however excellent, wholly supply, in respect to the religious education of the young, an essential deficiency of parental instruction?

There has been a wide departure from former example, as to *the observance of the Sabbath*. Many entertain low ideas respecting the holiness of the day. Some entirely neglect its public observance. Instances are not wanting in some of the best portions of New England, where fathers of families set before their children an example of the total neglect of the house of God on this holy day. And the open profanation of the day prevails to an alarming extent.

There has been a similar departure from ancient example, as it respects *reverencing the great name of God*. Time was, when in New England a profane oath was seldom heard. Now even parents and children can mingle and exchange oaths in their daily conversation. Indeed all that some hear of God from the natural guardians of their lives and morals is heard in oaths.

From the habits of the best days of New England there has been a wide departure, as to *temperance* in eating and drinking. Our forefathers were remarkable for their temperance and moderation in food and drink. Now intemperance prevails to an alarming degree, sparing neither age, nor sex, nor rank, nor profession, destroying the talents and character of the young, and bringing upon the fairest portions of New England a flood of poverty, infamy, misery, and crime.

There has been a lamentable departure from the *honesty*,

truth, and righteousness, so prevalent in the days of our ancestors. They were scrupulously exact in rendering to all their due. Now selfishness often triumphs over justice. Integrity has fallen in our streets. Who, in his transactions with others, is as willing to give a good bargain, as to make one? How seldom is the precious rule of Christ adhered to—Do to others, as you would have them do to you!

In raising men to public offices, how little regard is paid by any political party to *moral* worth. Could our fathers have believed, even if an angel had foretold it, that men of different political views, would by their free suffrages, endeavor to raise acknowledged duellists to the highest offices of government?

As to *moral purity*, there has been a deplorable defection from early example. The practice of licentiousness in our cities and villages is enough to make every person of delicacy, every lover of virtue, every friend of God and man, weep tears of blood. Could our forefathers have looked forward and witnessed the scenes of pollution and licentiousness, now presented on ground, hallowed by their prayers and tears, would they not have said—Let New England be thrown into the depth of the sea, never to rise again, rather than present scenes like these?

While we regret, that there has been in some so wide a departure both from the principles and the practices of our forefathers let us consider *the great responsibility which rests on the churches of New England, which still maintain the faith of their ancestors.*

Have any churches more power and means for doing good, and are any under stronger obligations to do it, than these churches? Christian churches in general are a city on a hill which cannot be hid. They are designed to be the light of the world. And they are bound to make their light shine. But some churches possess advantages for doing good superior to others. Some, in consequence of the greater clearness and fullness with which they perceive and maintain the truth, in consequence of their superior form of organization and mode of government, and a variety of circumstances, favorable to their exerting an extensive and powerful influence, are under

obligation to do more than others. For the obligation to do good, is always proportionate to the ability and means for doing it. And no churches on earth have power to do more in promoting the kingdom of Christ, than the churches of New England, which adhere to the faith of our fathers.

These churches, in common with others around them, are free from embarrassing restraints of civil government. They have not to ask civil magistracy, whether they may circulate the Scriptures, or perform any benevolent enterprise they choose. They have liberty, unrestrained by arbitrary power, to use their talents, their property, and all the means which God has given them, for promoting religion at home and abroad.

Nor are these churches, like some churches in New England, under restraint from ecclesiastical authority. The congregational churches are not obliged to consult any archbishop, or bishop, or any ecclesiastical body with respect to using any means they possess for the promotion of religion. Wholly unrestrained by civil or ecclesiastical power, they have perfect liberty to do all they can for their own spiritual improvement and for that of others.

These churches are so organized and conducted, that each *member* has liberty to use every gift God has granted him, for the common edification. In churches of some denominations, the whole concern of teaching, exhorting, and exercising ecclesiastical power, lies with the ministers. In some others, while liberty for teaching, exhorting, and leading in social prayer is freely granted to the private members, no opportunity is afforded them to exercise their talents in adjusting difficulties which occur in the churches, nor in discussing subjects, coming regularly before them. But in the congregational churches, while all the brethren have opportunities to exercise their gifts, and promote the spiritual edification of their brethren and sisters by their prayers and exhortations, they have also a common and an equal interest in conducting the general concerns of the church. The business-meetings of the brethren, judiciously conducted, and the devotional meetings, in which all the brethren who are disposed, take part, afford favorable opportunities for the improvement of all the gifts,

both of the mind and of the heart, with which they are endowed. "These churches are therefore justly expected to embody a great amount of disciplined and moral power; power, which may be wielded to vast effect for the universal advancement of the cause of holiness." There are no churches on earth, whose pastors, taken as a whole, are more enlightened, pious, faithful, united, and laborious, than the evangelical congregational churches of New England. In scarcely any part of the world are theological subjects more freely discussed, and more thoroughly and more successfully studied. The writings of our Edwards, Belamy, Dwight, and others, are at this time enlightening most protestant churches in Christendom. Our orthodox congregational churches and societies, embracing doctrines naturally repulsive to the hearts of unconverted men, and being held together, not by the strong hand of civil or ecclesiastical power, but by the voluntary will of their members, cannot live and prosper, without an enlightened and devoted ministry.

But it is, *as emphatically the churches of New England*, that the responsibility of these churches appears in the strongest light. The ground they occupy, as descendants of those Christians, who, in a literary, civil, and religious view, laid the foundation of New England's glory; and the fact, that they retain the same organization, and maintain the same doctrines, with the churches, planted by those Christians, give to them an influence of great extent, and lay them under very strong obligations, to take a prominent and efficient part in promoting the cause of religion in the world. "These churches are *the* churches of New England. Other churches there are on the same soil, accepted of God, and honored of men. But these churches are more in number, than all the others put together; they have greater resources than all the rest; they are coeval with the country; their history is the history of all that makes the heart of a New Englander beat high with emotion; all the peculiar institutions of New England were planted at the same time with them, have grown up and flourished with them, and are inseparably intertwined with them, from the root to the topmost branches. Other churches there are which honor

their name; but to these churches, not less than to all the others, do men look, as the keepers and guardians of the truth, as the protectors of morality, as the supporters of all good institutions, and as the great security of whatever is worth keeping in the venerable puritan character of New England.”*

Look, my friends, one moment at the position of New England, in relation to our country and world; and consider the influence which it is able to exert. Mark the number, the intelligence, industry, and enterprize of its inhabitants, trained under the best Christian instruction, to a knowledge and reverence for the sacred Scriptures. Observe that flood of emigration, flowing from our hills and vallies, which wafts wealth, civilization, and power to the remotest parts of our country. See, in our schools and seminaries of learning, and in our institutions for preparing young men for the principal arts and professions of life, the fountains of intelligence for this nation. See our sons and daughters annually going forth from our literary institutions, to convey rich instruction to those dwelling in remote parts of our country. See here, also, precious sources of *moral influences* for the nation. Where is the main spring of those streams of salvation which water our great Western valley? Is it not in New England? Was it not here, that most of the greater or lesser lights of that valley were illuminated? See here some of the most valuable institutions, which have for their object the conversion and salvation of the world. See the Missionary stations planted in and about the Mediterranean, in Asia, and in the Isles of the Pacific Ocean, by sons of New England. Look at the position of New England; consider its relations to our country and world, and say, Are any churches on earth under obligation to exert a stronger, and a more holy and extensive influence?

Beside, the time at which we live, and the character of the present age give to these churches additional moral power. The present is pre-eminently a time of action, a time of effort. The world is undergoing a great transformation. The New England churches, therefore, placed near the main spring of moral action, are able essentially to effect the whole moral

* Bacon's Manual for young Church Members.

world. What is too much to expect as the result of the best efforts, exerted in the strength of the Lord? If God is Almighty; if the Almighty answers prayer; if this is the day of his power; if Zion is his dwelling-place; and if New England is the heart of Zion; what moral reformation on earth is too great to be expected in answer to the united prayers of the churches of New England, accompanied by the wisest and the most efficient efforts of her sons and daughters? O for a faith in these churches, to look at omnipotence, and to take hold of its strength! O for a faith, before which infidelity with all its power, vice and error in all their forms, and moral darkness in all its intenseness will give way! O that the one thousand evangelical Congregational churches of New England would put on their strength, would put on their holy and beautiful garments; and in concurrence with other churches of essentially the same faith, and with firm reliance on the grace of God, do all in their power for the world's emancipation from sin! Let them do this, and soon the kingdoms of this world will become the kingdom of Immanuel. A great responsibility rests on the churches of New England.

A great responsibility rests on *this* church. I refer to its responsibility, not only as one of the New England churches, which have maintained the faith of their pilgrim fathers; but as one of the *most ancient and most venerable of those churches*.

This church was gathered as early as 1634. In 1646 the number of members, was 160; described, as "exact in their conversation," or correct in their manner of life. The character given of this church in the days of Norton and the first Nathaniel Rogers, was that of "a renowned church, consisting chiefly of such illuminated Christians, that their pastors in the exercise of their ministry might think, that they had to do, not so much with disciples, as with judges." According to tradition it has been favored with frequent revivals of religion from the beginning. But the records of these revivals are very imperfect. The following are the principal known results. From April 1741 to July 1742, one hundred were added to the church. In 1743, after a revival which had brought about 150

— into the church, Rev. John Rogers, one of the pastors, observed, "I have the utmost reason to bless God, who has given me to see a day of such marvellous power and grace, particularly in this place, wherein great numbers of our young people and others of a more advanced age, give clear evidence of a saving change wrought in them, and by the fruits of the Spirit show, that they are born of the Spirit." In 1746, the number of church members was 304, the largest number, so far as is known, that the church ever contained. In 1800, near the close of Mr. Frisbie's ministry, from April to November, 28 were added. From June, 1825, to August, 1826, 30 were added. In 1830, from May 2d, to November 21st, 90 were added. At the time of the ordination of the present pastor, October 8, 1806, the number of church members was 53. There have since been added 239. The present number is 212.

This church, having enjoyed the ministry of *Ward*, distinguished by his piety, justice, and cheerfulness; *Rogers*, (Nathaniel) pious from early childhood, modest through life, but justly ranked "among the best ministers, who lived in the best days of New England;" *Norton*, "one of the greatest divines, and one of the most eminent servants of God, who ever graced this, or any country;" *Cobbet*, who, by his prayers prevailed with God, and by his preaching prevailed with men for their conversion and salvation; *Hubbard*, who, "for many years was the most eminent minister in the county of Essex, equal to any in the country for learning and candor, and superior to all his cotemporaries as a writer;" *Dennison*, a gentleman of uncommon accomplishments and expectations, "a pastor of whose fruit this church for a short season tasted with uncommon satisfaction, and whose early death was very deeply lamented;" *Rogers*, (John) distinguished for the soundness of his judgment, the depth of his learning, the incorruptibleness of his integrity, the success of his labors, and his activity and perseverance in them, even in old age; *Fitch*, strong in intellect, sound in learning, and benevolent in disposition; *Rogers*, (Nathaniel) a man of distinguished ability, amiable temper, dignified manners, and great decision; a *Christian*, strong in faith, fervent in

zeal, prevalent in prayer, and holy in life; and a *minister*, mighty in the Scriptures,

“Warm from whose lips the heavenly doctrines fell,
And numbers, rescued from the jaws of hell,
Shall hail him blessed in realms of light unknown,
And add immortal lustre to his crown;”*

and of *Frisbie*, well remembered by numbers who hear me, and highly esteemed for his depth of thought, his liveliness of imagination, his incorruptible integrity, his interesting and profitable conversation, his fervency, variety, and appropriateness in prayer, and for his ardent love of his flock :—this church, having enjoyed the labors of ten pastors, embracing perhaps as much learning, piety, and solid worth, as those who have exercised the Christian ministry in any part of New England, beside the occasional and more or less stated labors of other excellent men, as weekly lecturers, &c.; and having given birth to several respectable churches in the immediate vicinity, and sent forth many sons and daughters into various parts of the country, who have aided in the establishment and support of many other churches, whose eyes are naturally turned toward the place of their ancestry; having also firmly sustained a share in the trials of the day, incident to the churches, which adhere to the faith, once delivered to the saints; and, instead of being reduced, having increased in the number of her members in the ratio of from one to four, and that at a time, when, without much increase of population in the village, the number of religious societies has been doubled :—this church, taking into view these and many other circumstances, is under the strongest and most sacred obligations to exhibit before all men a bright example of faith and holiness. She should send forth an influence, as pure as her early reputation, and as extensive, as the dwelling-places of her sons and daughters.

From the ground, which this church occupies, as one of the most ancient and venerable churches of New England, appear its obligations to exhibit much clear gospel truth, and much

* Part of the inscription on Mr. Rogers' tombstone.

pure gospel virtue. Its influence will be happy in proportion as it shall cause its light to shine. Every member should be not only a person of piety, but of eminent piety. Every member should be not only a person of benevolence, but of distinguished benevolence. Looking over our country and world, and surveying ignorance, sin, and misery in their varied degrees and forms, he should do all in his power to impart knowledge, holiness, and happiness, to the whole family of man. Every member should be not only honest in the common sense of the term, but irreproachably righteous. Integrity should be the girdle of his reins. Every member should be, not only temperate, according to the general acceptation of the word ; but he should at once come up to the most perfect, and the most elevated standard of the purest churches in these days of reform. In fine, every member, male and female, from the youngest to the oldest, should exhibit in all respects a pattern of holiness worthy to be imitated by professors of religion through New England, and through the world. Christianity should be embodied in this church. Here it should live and breathe. The spirit of Christ should be constantly manifested by all the members.

I beseech you, dear brethren and sisters, by the memory of those excellent men, who laid the foundation of this church, and by the memory of those holy ministers, who have watched over its spiritual interests, and entered on their reward ; by a sacred regard to the will of God, and the gospel of Christ ; by a consideration of the special obligations, binding on you, as constituting one of the most ancient of the pilgrim churches ; by a desire of the true glory of New England, and of the happiness of all future generations of men, as well as of their eternal felicity ; that you walk worthy of the vocation, with which you are called ; that you guard against the errors which abound in the world, contrary as they are to the doctrines you have learned ; that you exert your best efforts to extend the influence of pure religion over the world, and down through successive generations. Let your piety be sincere, deep toned, and self-denying. Let your benevolence be pure and expansive. Let it breathe the very spirit of Christ. Let it be a love, which

many waters cannot quench, nor floods drown. Always maintain a strong attachment to Christ. Keep your faces constantly toward the sun of righteousness. Deeply venerate and cheerfully sustain the institutions of the gospel. If you who love religion falter in regard to supporting the ark, who can be expected to support it? At a time, when the decided friends of religion are justly expected to do more than formerly in sustaining gospel institutions, set an example of cheerfulness in this matter, suited to your profession and hopes. Be firmly established in the belief of Christianity, as a revelation from God, from evidence which you perceive and feel. Be intimately acquainted from personal and careful investigation with the principles of the gospel. Acquaint yourselves also with the genius of Congregationalism. While you manifest a decided preference of the form of church government adopted by our forefathers, manifest unfeigned love to Christians of all denominations, who adhere to the fundamental articles of the Christian faith. While you embrace with unyielding firmness the essential truths of the gospel, cherish kind and friendly feelings toward all men, how widely they may differ from you in sentiment. Ever place a high value on the Sabbath, and observe it with all the reverence and delight of the puritan Christians. Teach the rising generation to revere the character of their pious ancestors, and to cherish the principles and institutions which they loved, like their lives. Fervently pray that the God of the pilgrims may be their God forever and ever. Let me address you in the words of Moses to the people of his care, Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works which he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise, and de-

clare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments.

Let me offer a few remarks to this *religious Society*. My dear friends, have not the characters of our ancestors, and the religious institutions, which they sacredly observed, strong claims on your veneration? Have not these institutions descended, as a rich legacy, to you? And will you not hold them in high estimation? Will you not look with favor on the congregationalism of our fathers, agreeing, as it does, both with the order of the first Christian churches, and with the genius of our civil institutions? Will you not voluntarily and cheerfully sustain an institution, eminently adapted to promote the temporal and eternal welfare of yourselves and your posterity? Wrong not your souls, nor the souls of your children; inflict not a deep wound on society; bring not a dark cloud over the immortal prospects of men, by neglecting to support by your attendance, your means, and your influence, the public worship of God. “Do you not owe it to the memory of your pilgrim ancestors; do you not owe it, as a debt of gratitude to those, who have lived here before you; do you not owe it to your children and to posterity, who are fast rising up to fill your places in society, to throw the shield of your entire influence around the institutions of our justly venerated ancestors? Will you not endeavor to leave with your posterity as fair and rich an inheritance in gospel institutions and privileges, as your fathers bequeathed to you?”

The time has come, when the public worship of God, if sustained among us, must be sustained wholly by voluntary consent. This will be the most pleasant way, provided there shall exist such a regard for the gospel, such a love to it and its institutions, as will secure it an adequate support. It will remain for you to say, (and so for other societies) whether your free contributions for this object will be as efficient, as the legal exactions of former days.

This plan gives all an opportunity of manifesting their conviction of the value of the gospel, as it respects our present welfare and eternal destination. And what a man in fact gives,

taking his circumstances into view, will be no small test of the value he puts on gospel privileges, and on his own soul. The true Christian should give freely, because the gospel has been the means of his conversion, and of his consequent salvation. Those who are not true Christians should give freely, because the gospel must be the means of their conversion and salvation, if they ever are converted and saved. And both should give freely, because the preached gospel contributes more to their temporal interest, than what they bestow in support of it. Those who possess but little of this world will esteem it a privilege to contribute something for the support of an institution, which every week furnishes them with the bread of eternal life, and which nourishes in many of them the principles of immortal felicity and glory. What young man, accustomed to attend the services of divine worship, and to regard this life in connection with that to come, is not convinced, that the privilege of hearing each year a hundred sermons, pointing out to him, his duty to God and the way of salvation, ought to be as highly valued as a rich entertainment on any public occasion, or a pleasant ride of a few hours, or a water excursion of a single day? My friends, I cannot for a moment doubt, that not only during my continuance among you, but also in all future time, you will cheerfully and efficiently support those, who may faithfully minister unto you in spiritual things. If in early days, when your means were comparatively small, you always supported two ministers, whose salary, to use your own language, "must not be diminished," you certainly will sustain one, called by the circumstances of the present times to nearly, if not quite double the amount of public labor, performed by the two.

I conclude with a few remarks to the *young*. To you, beloved youths, I turn with deep and lively interest. To you I look, as to those who are soon to sustain the religious institutions, so dear to our fathers. Hold their characters in high veneration. Acquaint yourselves with their principles, and bind them to your hearts. Look both at the quality, and the quantity of the fruit of the tree, planted by their hands. Examine their Congregationalism, both in its doctrinal principles

and in its rules of order and of government, comparing it with the gospel of Christ. Observe its legitimate fruit in the intelligence, piety, and happiness of its disciples. Do you find better Christians of any other school? Do you find them more pious toward God, more just and benevolent toward men, more ready to do every good work? Consider, my dear young friends, that you are born for immortality; and that your eternal welfare under God depends on the right reception, the love, and the obedience of the gospel. Look often and intently at immortality. Let it not be to you as an invisible star. Let it be a sun, which shall fill your vision. Live for immortality. Feel, that you live, at one of the most interesting periods, at which life could have been given you; and that there is a special responsibility connected with this consideration. Remember, that those, who are now young, have much to do in preparing many sons and daughters for glory. Remember, when we shall have gone to our graves, that we gave it to you in solemn charge, *Forsake not the principles nor the institutions of your fathers. Forsake not the God of your fathers.* Permit me, my dear young friends, as a dying father, to lay my hand on each of your heads and say, *The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace.*

It is recorded of an ancient people,* that, when they seemed almost overwhelmed by their enemies, they were accustomed to retreat to the graves of their fathers, and there to take their stand, with a determination to maintain their ground, or perish. My beloved young friends, were you in danger of being overwhelmed by hosts of those, opposed to the truth, I would ask you to retreat with me to yonder rising ground, where repose our dead of the last two centuries, and there by the graves of the Rogerses and of the Christians, fitted for heaven through their instrumentality—by dust as venerable, as sacred, and as precious, as New England piety ever animated, I would entreat and conjure you to *maintain till the close of life, the sentiments and to practise the virtues, by which they were ripened for immortality.*

* The Scythians.

THE
LAST SERMON

PREACHED IN

THE ANCIENT MEETING HOUSE OF THE FIRST PARISH IN IPSWICH,

FEBRUARY 22, 1846.

BY

DAVID T. KIMBALL, PASTOR.

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1835 Jan 16
Letter of Rev. Mr. Kimball

REV. MR. KIMBALL:

Dear Sir,—In conformity to the expressed wish of many of your people, who are desirous to preserve an authentic account of the valuable statistics, communicated in your able and eloquent discourse of yesterday, on taking leave of their old Meeting House, and in accordance with their own feelings, the Trustees of the Parish cordially and respectfully request you to furnish them with a copy for the press.

With great respect and regard,

I am your obedient servant,

JOSIAH CALDWELL.

Per order of the Trustees of the First Parish, Ipswich.

Ipswich, Feb. 23, 1846.

GENTLEMEN:

I cheerfully submit to your disposal a copy of the sermon, requested for publication, in the hope that it will tend to perpetuate the remembrance of our ancient and venerable house of worship, when we shall sleep with our fathers.

With sentiments of strong affection to you and all whose wishes you represent,

I am your friend and Pastor,

D. T. KIMBALL.

JOSIAH CALDWELL, Esq.,

ABRAHAM HAMMATT, Esq.,

Col. NATHANIEL HARRIS,

Trustees of the First Parish in Ipswich.

Feb. 25, 1846.

S E R M O N .

"IT IS THE LAST TIME." — 1 *John*, 2: 18.

WHILE these words fall with great weight upon the ear, they awaken deep emotions in the soul.

Were an angel from heaven to announce to us, It is the last time for you to look upon these heavens and this earth; it is the last time for you to look on these familiar faces; it is the last time for you to hold an interview with each other, before the earth and sea shall give up their dead, and you shall meet at the final judgment; how solemnly would the sound strike our ears; how deeply affect our hearts! Scarcely less solemn, scarcely less affecting is the thought, that this is the last time we shall enter this house for religious worship; this is the last time prayer will be offered, and praise sung in this sanctuary.

This is the last time *I* shall speak, and *you* listen to instruction under the shadow of these time-honored walls. In a few days this building, sacred and venerable as it is, will be converted to other purposes. Here, where for nearly a century our fathers and we have assembled from Sabbath to Sabbath to worship the King of kings, we shall never meet again. The solemn hour of parting has come. We must bid adieu to this sacred desk, to these seats below and above, hallowed in our eyes, and dear to our hearts. This crumbling edifice, erected and consecrated by our fathers' fathers to the service of religion, must give place to one more congenial to the taste of the present day.

To *me* this house has attractions of peculiar interest and strength. Here, in the days of my youth, surrounded by

many devoted friends, I commenced my ministerial life. The first day I spent here was communion Sabbath. Your then respected Pastor introduced me to this desk, and officiated at the breaking of bread, the last service he performed here. I was then a slender stripling, less than twenty-three years old; but my sermons of that day, on 'What must I do to be saved?' and 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' with the blessing of God, united all hearts, and rendered this house the place of my subsequent labors. Here, by prayer and the imposition of hands, I was set apart to the pastoral office. Here, for more than a third of a century have I dispensed the words of eternal life. Here, my children received the sacred rite of baptism. Here, in company with your sons and daughters, have my own received religious instruction, and some of them entered into covenant with God. Here, in labors and prayers for the salvation of souls, I have spent the strength of my past days. In this sacred desk have I stood, dispensing divine truth, till the seats, the aisles, and the very timbers seem familiar friends. I have been so long accustomed to lift up my voice in prayer within these walls, that they seem identified with the principles of my spiritual life. I love the very dust of this sanctuary, the ground and rock on which it stands. I love to call to mind the faces that were familiar to me in my youthful days, the fathers and mothers in Israel who then occupied these seats, and who, full of years and of wisdom, have descended to the tomb. With emotions of joy and delight I look back upon the thousands of Sabbaths on which I have led the devotions of this house; the sacramental rites I have here administered; the anthems of praise I have heard; the revival seasons I have witnessed; and the sons and daughters here trained for happiness on earth and glory in heaven. Here, by prayer I have cherished a love for souls which, I trust, will never die. The God whom I have served, though with great imperfection, from my youth, is a witness; the walls of this sacred edifice are a witness; the aged friends of religion now present are witnesses, that for the space of near-

ly forty years my prayers have been offered here for your union and strength, for your spiritual growth and prosperity. The love, thus enkindled and fed in my bosom, nothing can extinguish, short of the dissolution of my spiritual existence. Time may roll its ages; this house may be removed; the visible universe may pass away; but the love of souls, kindled at this altar; kindled here by prayer, will continue immortal as the soul itself.

The present hour, in its solemnity, savors of *eternity*. It is 'pregnant with all eternity can give.' The number now present; the stillness pervading the assembly; the fixed eye; the expressive countenance; the whole appearance, indicates that the occasion is one of unusual interest. Rogers and Frisbie and the Christians they instructed here, and guided to the New Jerusalem, look down from their high and holy abode with intense desire to see in what state of mind we perform the duties, close the book, and terminate the services of this house to-day. The impression, the moral impression of these last services on this great assembly is interesting to those *upon* and *around* the throne of glory; and it will be interesting to us, when the books shall be opened, and the last sentence shall be pronounced.

Assembled as we are, my friends, to bid farewell to this venerable house, permit me to pour out my heart in connexion with such thoughts as the occasion naturally suggests. Having the text more or less in my eye, but sketching no particular landmarks, I proceed to say in familiar terms, that we should take a respectful leave of this sanctuary, because *it is an old friend*.

It is older than was either of its predecessors; almost as old as all of them put together. This is the fourth house, in which this religious Society has stately worshipped God, since the year 1634, when this church of visible believers was gathered. The first house, erected soon after the settlement of the town, stood on the south side of the river, near the spot where the South Church now stands. It was 'beautifully built, and afforded a good prospect to a great part of the town.' The second was on the north side of

the river, and near the place where this house stands. 'It was a handsome building, and completed and paid for on or before the year 1678.' The third occupied the same site this does, and was of the same length and height, and thirteen feet wider. It was built by Abraham Tilton, in 1699. It was then the only meeting house in this village. It continued fifty years, during the latter part of the ministry of Rev. John Rogers, the former part of that of Rev. Nathaniel Rogers, and the entire ministry, in this place, of Rev. Jabez Fitch.

The present edifice was built in 1749, two years after the erection of the first meeting house of the South Parish. A brief history of the house will naturally be expected, in preparing which I have had recourse to the parish records. The house was built twenty-seven years before the declaration of our national independence, when warrants for Parish meetings ran in this style — 'You are required in his *Majesty's* name to notify and warn the freeholders and other inhabitants of the Parish to meet,' &c. At that time George First was king of England, and Louis Fourteenth was king of France. Rev. John Cleaveland was Pastor of the Second Church in Ipswich, now the church in Essex; Rev. Samuel Wigglesworth Pastor of the Third Church, now Hamilton; Rev. John Walley Pastor of the South Church; Rev. George Leslie Pastor of the Church in Linebrook; and Rev. Jedediah Jewett Pastor of the First Church in Rowley.

At a meeting of the First Parish in Ipswich, December 24, 1747, it was voted that Thomas Burnam and ten others be a Committee to take under consideration the affair of repairing the meeting house, or taking it down in order to rebuild, and thoroughly weigh the matter, and make report at the adjourned meeting of December 29. The Committee then made a verbal report in favor of rebuilding, on which it was voted, that the old meeting house be taken down, and a new one rebuilt in the room thereof at some convenient time; and a Committee was chosen to consider what may be the most prudent method to proceed in order to take down the old meeting house, and rebuild it again for the interest of

the Parish. This Committee made their report at a legal meeting, held January 5, 1748, which report was put on file, but not accepted. The question was then put, whether the Parish would, at present, proceed to rebuild the meeting house, and it passed in the negative. At a meeting of November 15, 1748, it was voted, that the Parish will proceed this present year to take down the old meeting house, and rebuild it again as soon as may be. Voted, that William Dodge and thirteen others be a Committee to consider what dimensions may be most suitable and accommodable for the Parish to build again, and what timbers and other materials will be wanting for the present, and make report at the adjourned meeting of November 21, 1748. The Committee then reported, that, having maturely considered the matter, they were of the opinion that a house of sixty-three feet in length, and forty-seven in width, and about twenty-six in height, will be most suitable and accommodable for the Parish. Voted, that the new meeting house be erected and built in the same place where the old one now stands. Voted, that Maj. Rogers (Samuel), Mr. Thomas Burnam, Mr. William Dodge, Capt. Treadwell, Dea. Haskell, Lieut. John Smith, Mr. John Treadwell, Mr. Thomas Dennis, Moses Kimball, Jr., Mr. Francis Cogswell, Sergeant Daniel Potter, Mr. Daniel Heard, Jr., Jeremy Lord, Ensign Moses Wells, and Mr. Francis Sawyer, be a Committee, authorized, empowered and directed at the cost and charge of the Parish, to take down the old meeting house and erect a new one in the same spot, improving as much of the timber and other materials belonging to the old house as may be beneficial, of the dimensions already stated, and finish the house completely, as soon as may be, reserving the pew room for the use of the Parish, and to be at their disposal. Voted, that the house be glazed with eight by ten glass. At a subsequent meeting, held January 19, 1749, it was voted, that a suitable and convenient steeple be built with the house, and that the house be sixty-six feet in length, which is its actual length. At the same meeting, subscriptions, which had been made by many individuals to forward the work, were

presented by the building Committee, accepted by the Parish, and put on record. These subscriptions were to be paid in money, timber and other materials, and in labor, and that on condition that the Parish, as soon as may be, build and finish the house, place it where the old one stands, grant room in it for forty-eight pews, and grant to each of the subscribers a convenient spot on the floor to erect a pew, &c. The amount subscribed was £4,567 2s, old tenor.

At a meeting held October 30, 1749, voted, that Maj. Rogers and fifteen others be a Committee for appraising and numbering the pews on the floor of the new meeting house, according to their value and situation, and rank them into distinct classes according to their appraisements together with the subscribers, having respect to their taxes and subscriptions, in order to their being granted accordingly. Voted, that no subscriber be admitted to draw a pew in the meeting house till he has paid his subscription. The Committee performed the service assigned them, and made their report, November 6, 1749, which was accepted and recorded. The numbering of the pews was in the following order: beginning at the first pew on the left hand of the front door, (the house fronting the north-west,) as you enter the house, and so round the wall to the pew on the right hand of said door, including said pew, and then from the first pew of the second tier, as you enter the front door on the left hand, and so round to the pew on the right hand of said door, including that pew. The pews as appraised, varied from £120 to £60, and amounted in all to £3,480. Voted, that No. 40 be set apart for a Parish or ministerial pew. Voted, that fifty pews be allowed to be drawn by the subscribers, they paying the respective sums at which they are appraised. No. 1 was drawn by Maj. Samuel Rogers, at £120. The aristocracy of that day chose the wall pews; and the two wall pews next to the front door on each side commanded the highest price. No. 2 was drawn by Mr. John Treadwell, at £115; No. 3 by Mr. Isaac Appleton, at £110; No. 4 by Mr. John Wainwright, at £105; No. 5 by Joseph Goodhue, at £90; No. 6 by Mr. Richard Dodge, at £105; No. 7 by

Richard Shatswell,* at £105; No. 8 by Mr. John Goodhue, at £100; No. 9 by Richard Manning, at £100; No. 10 by *Job Harris*, at £75; No. 11 by *Nathaniel Lord and son*, at £75; No. 12 by Thomas Lord, latter, at £75; No. 13 by John Appleton, at £75; No. 14 by Nathaniel Warner, at £75; No. 15 by Capt. Daniel Tilton, at £65; No. 16 by John Safford, at £60; No. 17 by Ensign Moses Wells, at £85; No. 18 by *William Goodhue*, at £90; No. 19 by Mr. John Perkins, at £90; No. 20 by Jeremy Perkins, widow Hannah Wallis and others, at £75; No. 21 by *Daniel Potter*, at £75; No. 22 by *Mr. Thomas Burnam*, at £100; No. 23 by Francis Cogswell, Jr., at £105; No. 24 by *Francis Cogswell, Esq.*, at £110; No. 25 by Lieut. John Smith, at £105; No. 26 by Robert Wallis, Jr., at £90; No. 27 by Dea. Mark Haskell, at £105; No. 28 by *Lieut. Thomas Dennis*, at £110; No. 29 by Capt. Nathaniel Treadwell, at £115; No. 30 by *Rev. Nathaniel Rogers*, at £120; No. 31 by *John Pinder*, at £90; No. 32 by *Daniel Heard, Jr.*, at £85; No. 33 by *Thomas Burnam, Jr.*, at £80; No. 34 by *Nathaniel Lord, Jr.*, at £75; No. 35 by *Caleb Warner*, at £80; No. 36 by *Daniel Lumas*, at £80; No. 37 by Joseph Lord and Joseph Wilcom, at £85; No. 38 by *Nathaniel Cross*, at £85; No. 39 by *Mr. Francis Sawyer*, at £90; No. 40 Parish or ministerial pew; No. 41 by Samuel Wainwright, at £75; No. 42 by Mark Haskell, at £80; No. 43 by John Hodgkins, at £80; No. 44 by Joseph Perkins, at £80; No. 45 by Jonathan Brown and three sisters, at £85; No. 46 by Sergeant William Adams, at 80; No. 47 by Jeremy Fitts, at £80; No. 48 by William Jones, at £75; No. 49 by Benj. Shedley, at £80; No. 50 by Jabez Treadwell, at £85; No. 51 by Emerson Cogswell, at £90. Thus the pew-ground on the two outer tiers of the floor of the house was disposed of.

At a Parish meeting held December 21, 1749, a Committee, previously appointed for the purpose, presented a plan for gallery pews, which was accepted by the Parish, and was as follows: Beginning at No. 1 at the easterly corner

*This and the following numbers which are italicised, have continued in the family line of the original owners down to the present time.

of the house, and thence proceeding round the wall to the northerly corner, containing twenty-six pews. These pews were appraised from £35 to £38 each. No. 1 was granted to Joseph Fowler, No. 2 to Jeremy Lord, No. 3 to Richard Kimball, No. 4 to *Benj. Kimball*, No. 5 to *John Henderson*, No. 6 to David Peabody, No. 7 to James Lord, No. 8 to Baker and John Roberts, No. 9 to *widow Suttin and her son Eben*, No. 10 to John Warner, No. 11 to Bickford Pulsifer, No. 12 to John Holland, No. 13 to *David and Francis Pulsifer*, No. 14 to *Thomas Smith*, No. 15 to Jacob Leatherland, No. 16 to Michael Farley, No. 17 to Nathaniel Jones, No. 18 to *Aaron Kimball*, No. 19 to Dea. Williams, No. 20 to Benj. Wait, No. 21 to Moses Kimball, No. 22 to Samuel Lord, No. 23 to Thomas Safford, No. 24 to Mr. John Denison, and *John Newmarch*, No. 25 to John Lull, No. 26 to Edmund Hurd, Jr. Appraisement of gallery pews £926. Appraisement of gallery and floor pews £4,406. Amount subscribed £4,567, 2s. Subscriptions supra appraisements £161 2s.

By whom was the house built? According to tradition, many hands were employed in the work. The frame was made by Daniel Heard, father of the late John and Nathaniel Heard; the staircase by Nathaniel Lord, grandfather of Capt. Nathaniel Lord, now present. The pulpit was planned and partly finished by Abraham Knowlton, who also gave the final polish to much of the work. He gave his whole soul and even sacrificed his life to it. While finishing the part about the belfry, he took a severe cold, which brought on a fever, of which he died. His son, a young man of about nineteen, completed what his father happily began. The sounding-board over my head, the brightest ornament of this temple, though planned by the father, was wrought chiefly by the son. Whatever becomes of this house, that sounding-board ought to be preserved, as a memorial of the ingenuity of its artificer throughout all generations. The entire house has always been regarded as a good piece of architecture for the time in which it was built. It has been standing on its original foundation more than ninety-six years, an evidence of the soundness of its

materials, and the faithfulness of its workmanship.* For almost a century its lofty spire has been pointing the citizens to the visible heavens, while the pulpit within has been pointing the worshippers to the heaven of heavens. No fire-brand of the incendiary has been permitted to inflame it below, and no flash of lightning to strike it from above. For nearly a hundred years it has been a faithful land-mark to the sailor on our coast, as well as a faithful directory to the haven of eternal peace. Its pulpit has been justly admired by men of taste from the beginning; and it does high honor to the original genius of the self-taught man who invented it. It has been taken as a model in the chief city of our solemnities. Though in 1747 Ipswich complimented Boston by employing one of her artificers in building a pulpit, designed to be of superior elegance, to the neglect of one of her own sons, that son in 1749 more than regained for her the compliment; and Brattle Street Church still pays honor to our pulpit.

But I must recall your attention to the history of the house. The whole central part of the floor, all within the two outer tiers, first sold, was originally made into free seats for the accommodation of those persons who were not pew owners. And a large and very respectable Committee was chosen every March meeting to seat the people according to their ages, taxes and rank. Though, generally speaking, the people were satisfied with the places assigned them, it was sometimes difficult to suppress the feeling, and to prevent its manifestation, 'I am entitled to a higher seat in the synagogue.' Then the complaint was not, 'They have taxed me too high,' but 'too low.' 'Gentlemen of the Committee,' says Mr. K., 'you ought in justice to have given me a higher seat.' 'But, sir, you must consider that Esqs. A. B. and C. all pay higher taxes than you.' 'Ah! But they ought to have taxed me four times as much as they have done.' Such occasionally were the complaints of those days. Any person, however, who refused to take the place assigned

* On taking down the house it bears the *firmest* testimony to the *honesty* of the day in which it was built.

him, and presumed to take another, was subjected to a penal punishment for the offence. Several aged and venerable men were seated directly in front of the pulpit. Next to them were the deacons in their proper place, facing the assembly, and, like Aaron and Hur, holding up the hands of the minister. And if the good men were either sleepy themselves or thought others so, they arose from their seats, stamped with their feet, and smote the banister with their fists, and *commanded* attention. One of the deacons sat near the hour glass, ready to turn it up the instant the text was named. And though ministers in those days *ruled* their people, as well as served them, and did both faithfully, a minister seldom presumed to pronounce the *amen*, before the last sands in the glass were run down; and if he ever did it, it was at the hazard of being cut short in the measure of grain, granted by his hearers for his support. But the minister as often overrun his hour as he fell short of it, and then, tradition says, though I do not find it in the records, the minister would call on the deacon for a *second glass*, as I should have occasion to do this afternoon, if the glass were in its place, and the deacon at his post. The people filled the seats in the body of the house, the men on the west and the women on the east side of the broad aisle; tything men being stationed, with stipulated salaries, well paid, to keep the boys and girls in order, as sentinels in earlier days were placed without our sanctuaries to prevent the interruption of public worship by the Indians. Nor was the office of tything men confined to boys and girls, nor to the interior of the house, for the Trustees, by vote of the Parish, were desired to treat with the tything men and use their influence with them, that all boys, and *all persons whatever*, that should play on the Sabbath in the meeting house or about it, or be abroad at time of divine service, should be complained of to authority, that they might be punished, as the law directed. On Monday morning, the boys who had been disorderly on the Sabbath were put into the stocks near the whipping post on the common. *

* In the closet under the pulpit are found 16 rods, used by tything men, being about five feet in length and one inch in diameter.

Though the ground of free pews was from time to time contracted, the practice of *seating* the people, as originally begun, continued down to the year 1791, more regard latterly having been paid to age, than to purse and to civil distinction.

No particular place in this sanctuary was assigned to singers during the first thirteen years of its existence. But in March, 1763, fourteen years after the house was built, the Parish voted, that the two back seats on each side of the front alley be banistered at the Parish charge for the accommodation of the singers. Those two back seats, thus banistered, the choir of singers occupied eighteen years, viz: from 1763 to 1781, when the Parish voted, that the singers should have leave to sit in the gallery during their pleasure.

Some time after the singers had vacated their seats below, viz: on June 1st, 1786, the Parish offered for sale, as pew ground, the space which they had occupied. In consequence of this, six pews were added to the fifty-one first made, raising the number to fifty-seven. No. 52 was sold to Mr. John Hodgkins, 4th, for £22 10s, lawful money; No. 53 to Mr. John Heard, Jr., for £21 15s; No. 54 to Dr. Samuel Adams and Capt. Joseph Dennis, for £18 10s; No. 55 to Mr. John Hodgkins, 4th, for £19; No. 56 to Capt. Ephraim Kendall, for £20 10s; No. 57 to Capt. Jabez Treadwell, for £24. Twelve years after, viz: March 22, 1798, eight more pew-rights on the floor of the house were sold: one to Mr. John Heard, for \$151; one to Mr. Jacob Treadwell, for \$157; one to Mr. Moses Treadwell, for \$151; one to Mr. Richard Shatswell, for \$166; one to Capt. Ephraim Kendall, for \$140; one to Mr. Samuel Lord, Jr., for \$145; one to Mr. Richard Sutton, for \$110; and one to Capt. Jonathan Ingersoll, for \$104. These were the pews nearest to the broad aisle, and on both sides of it. This increased the number of pews to sixty-five.

At a meeting held April 15, 1813, the Parish voted to sell the pew floor on the east side of the broad aisle for two pews, and half the floor on the west side for one pew, the

remaining half to be built into a pew at the expense of the Parish. April 7, 1818, the sale of the last pew was referred to the Trustees. These four made the whole number of pews below sixty-nine. Thus eighteen pews, the property of individuals, covered the ground originally improved as free seats. The only seats of that description then remaining were in the side galleries. Nor did all of these long continue free. For in February 21, 1825, the Parish voted, that the south-east gallery, together with sufficient room in the front gallery for two pews on each side of the singers, be appropriated for pews, and disposed of as will be most for the interest of the Parish.

In early times contributions were made for the support of the gospel in the afternoon of every Sabbath. This practice prevailed here as early as 1641, and probably from the first establishment of this Church; and continued till the year 1763, when it began to be omitted. These contributions took place under the direction of the deacons, whose care it was to see that the ministers were well provided for. At the proper moment one of the deacons would say: 'Brethren, now there is time left for contribution, wherefore, as God hath prospered you, so freely offer.' The order of contributions anciently was this: 'The magistrates and chief gentlemen came forward first, and then elders; and all the congregation came up one after another one way, and brought their offerings to the deacon in his seat, and put it into a box. Eighty years ago it was customary in congregations generally for persons visiting in town on the Sabbath, to put some money into the box. This was called the strangers' money, and was stipulated as a perquisite for clergymen, when settled.'

Our singing seats have gone through various changes, without arriving to perfection; and various versions of the psalms have been used in the songs of our sanctuary. Sternhold and Hopkins' version was first used. About 1667 the Bay Psalm-book took its place. Before 1757 Tate and Brady were adopted. The introduction of Dr. Watts' Psalms and Hymns marks an important era in the history

of our psalmody. This took place in 1776. At a meeting on April 25th, of that year, the Parish voted a concurrence with the Church to change the version of the psalms we sing in the public worship of God for Dr. Watts' Psalms and Hymns.

While ruling elders were in office, one of them read a single line, and all in the congregation who could sing rose in different parts of the meeting house, and sung it, and then another line, till the psalm was through. When and where there were no elders, one of the deacons performed this office. In later times, the deacon read two lines at once, and still later, a whole verse. In 1790 Dea. Perkins, for the first time, and at the request of the singers, read a whole verse at once for them in the psalms. At or about 1793, ministers began to read at once the whole portion to be sung, as at the present day.

A clock, purchased by subscription, was landed in Ipswich May 29, 1762. The Parish, on May 31st, voted their readiness to receive it into the steeple of this meeting house; and September 16, 1762, they voted to be at the charge of putting it up there, and also of the two dial plates and of one hand, and to record the subscriptions for the clock. That clock, though I am sorry to say that in these degenerate days it does not always *speak* the truth, has with great fidelity measured out time for our fathers and for us, during the space of eighty-four years. As it has been directly in view from my study windows for more than thirty years, I acknowledge myself under great obligations for its constant and faithful friendship.

'The clock strikes one. We take no note of time
But from its loss : To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound.'

A bell, presented to the town by Hon. Richard Saltonstall, was rung in 1659 at nine o'clock in the evening. In 1696 it was voted by the town to get another of two hundred pounds from England. This was sold to Marblehead in 1700, and another, weighing six hundred pounds, was purchased in

its stead. In 1716 the bell was rung at five o'clock in the morning from the 6th of March. In 1769 it was rung at half past twelve at noon, and at nine in the evening. By vote of the Parish it was first hung up in the balcony of this house, at the town's cost, in 1794. This bell being broken in its great joy on the announcement of peace with the parent nation, the present bell was procured by the concurrent action and the mutual expense of the First and the South Parishes.

This house has occasionally been used for other than strictly religious purposes. A company of French soldiers spent a night in it near the close of the revolutionary war. It was filled with those who rejoiced on the declaration of our national independence, and with those who mourned on the decease of him to whom more than to any other mortal we are indebted for the blessings of that independence; whom we delight to call the father of our country; and whose memory and exalted virtues come up fresh before us on this the anniversary of his birth. It was also filled to overflowing August 6, 1775, at the religious services immediately preceding the execution of Pomp for murdering his master, on which occasion prayer was offered by Rev. Mr. Frisbie, and a sermon preached by Rev. Dr. Dana, of this town, from the text 'He that sheddeth man's blood, by man shall his blood be shed.' It was filled in like manner at the centennial celebration of 1834, when the piety of Dana and the eloquence of Choate, were united in portraying the excellent characters and worthy deeds of our ancestors.

That noble philanthropist and devoted friend of America, the renowned Lafayette, in 1824, received such honors and congratulations as this ancient and respectable town could give him. In 1815, it was brilliantly illuminated at every window on the return of peace with Great Britain.

In surveying once more this house of our fathers, what do we see? The elders' seat in front of the pulpit deserted by its venerable occupants, retaining only the communion table, and that of modern date; the deacons' seat, sacred almost as the pulpit itself, removed, its banisters torn away in a

heat, or *for* a heat; for the accommodation of a stove to warm a generation, unable to endure hardness or unwilling to endure coldness, like their fathers before them; the deacons themselves once in a few months traversing the whole house to receive the contributions of a few in behalf of some benevolent object, instead of receiving it at their pew from all the congregation every Sabbath; the large company of men on the right hand, and of women on the left, banished from their free seats; the hour glass destroyed; and the minister himself substituting for a sermon of a full hour a discourse of thirty minutes, or, at most, of forty-five; and the people glad to have it so. And what will be the end thereof? What will come next? Why, the house itself must be taken down. So all the young people say. So most of the middle-aged say. So say not a few of the fathers and mothers in Israel. All, *all* yield their assent in a spirit of harmony. And last of all, to cap the climax, the Pastor, with stronger attachment to the house than any other mortal on earth, but with a love to the souls of the young inconceivably stronger, pronounces his hearty AMEN.

But, my friends, none of us can think of taking our leave of this house with other sentiments than those of profound respect. I have mentioned its age, as a reason why we should leave it with such sentiments. It is universally acknowledged, both by the pagan and the Christian world, that age is entitled to respect. What man of common decorum, and what body of men, when taking leave of an aged and venerable friend, do not do it with expressions of respect and veneration? Does a man, distinguished for wisdom and worth as well as years, retire from our company? who, that possesses a particle of the spirit of our fathers, does not rise to pay him reverence? This house is an old friend, as it respects the highest interests of men. Can we part with a friend, so constant, so valuable, and so venerable for age, almost all of whose cotemporaries have gone before it, with other sentiments than those of profound respect? Though laden with infirmities, and on the point of dissolu-

tion, shall it not receive this day our sincere and united veneration?

It must awaken among us deep emotions to take a retrospective view of those who were *engaged in the active scenes of life, when this house was erected.*

Our fathers, where are they? Where are the men who planned and erected this sanctuary? Where are they who, with demonstrations of joy, resembling those of the morning stars who sang the birth of time, were present when its corner stone was laid; when its noble, firm frame was reared; when the whole work was completed; and when with solemn religious services, led by the excellent and venerable Nathaniel Rogers, it was consecrated to Jehovah? Where are they who first conducted its worship; who first guided its sacred songs; who first joined in its solemn services? Where are Rogers, and Appleton, and Tilton, and Perkins, and Wainwright, and Williams, and Denison, and more than seventy others, who with their respective families first took possession of the pews of this house, and there first listened to the words of eternal life? Gone, without a solitary exception, to the world of spirits. And since their departure what has been seen here but troops of pilgrims on their way to eternity? Since this house was erected, at least two thousand persons, while connected with this Society, have gone to their account. I have conversed and worshipped with those who saw the former house, and who rejoiced when the foundations of this then new one were laid. But not one of them remains among us; not one of them exists on earth. Where are the men to mingle their tears of joy and sorrow, in remembrance of the time when this sacred structure, founded on a rock, fit emblem of the Rock of Ages on which the Christian Church ever rests, was built, and in consideration of the fact, that henceforth it is no more?

We should take a respectful leave of this house *on account of the good it has done.*

Of this good, our present conceptions are very inadequate. It is not confined to earth and time. Its grand results, eter-

nity alone can disclose. Here, three generations of men have assembled to pay their honors to the Most High, and learn the way to heaven. Here, on five thousand Sabbaths have they met to listen to the gospel's joyful sound, and to offer the incense of devotion. Here, from this sacred desk, on the Lord's day and on other days, not less than eleven thousand times have Christ's ambassadors proclaimed the messages of grace and salvation. For some time after this house was built, there was a weekly Thursday lecture, to which succeeded a monthly lecture in 1753, attended by members of the courts, when in session. Here, full twenty-two thousand times have our fathers and we called on the name of the Lord in prayer. In this sacred temple have the high praises of God been sung full twenty-eight thousand times. Here, around the sacramental board, have professing friends of Jesus, at no less than eight hundred and thirty precious seasons, commemorated the dying love of their Redeemer; deacons Williams, and Perkins, and Low, and Crocker, and Story, and Lord, and Knowlton, and Haskell, and others, officially distributing the sacramental elements. Here, baptism has been administered to two thousand and four hundred individuals. Here, four hundred persons have entered into covenant with God; the young with joy, that they might devote their whole lives to their Maker, and the aged with regret, that they did not earlier join themselves to God and to his people. Here, occasionally have the precious remains of some dear friend, accompanied by mourning relatives, tarried a sad and solemn hour, on their way to the silent grave, while the minister of the sanctuary commended the bereaved to the God of all grace, and endeavored to administer to them the balm of consolation. Here, too, have been seen the steps, if not heard the voice of the bridegroom and the voice of the bride, after their hands and their destinies have been united in virtuous wedlock. Here, in former times, children assembled in joyful troops to be instructed by their Pastor in '*the chief end of man.*' Here, have the teachers and the members of the Sabbath school met together to impart and to receive that instruction which is adapted

to guide them safely to heaven. Here, have ministers of Christ been solemnly consecrated to the pastoral office. Here, the most high God has taken up his gracious abode. Here, he has poured out his Holy Spirit. The sacred influence in the days of our fathers and in our day has been like the dew of Hermon, like the dew that descended on the mountains of Zion, where God commanded his blessing, even life forever more. Here, from generation to generation he has met his people and blessed them. Gracious and glorious things have been done in this house of our God. Glorious things also have been spoken of her. Of this our Zion it has been said on earth, and it will be said in heaven, and, I doubt not, that it is said there to-day, 'This and that man was born there.'

Who, what mortal, what immortal creature can estimate the good, in the formation of character, in the happiness of this life, and during an endless state, resulting from services performed here? The influence this house has exerted, is not confined to those who remain among us, and who have died in this place. Hundreds, who in early life worshipped here, who received the rudiments of their religious education at this sanctuary, have gone into various parts of our country, where their influence, as it respects the common good of society and the cause of Christianity; as it respects the present and the future welfare of men, is both powerful and happy. What part of New England or of our country do you visit without meeting some, who remember, with gratitude to God, this ancient sanctuary as the seat of their early worship, and the source of their best impressions? There is great power, great moral power in the sanctuary. Its prayers, its instructions, and its sacred songs have a mighty and momentous influence on the character and destiny of men. And where is the sanctuary, which, considering the number of its attendants, has exerted a more extensive and more salutary influence than this? Its sons and daughters are in city and country, at the east and at the west, in this and in other lands. And the influence they exert and the good they effect, the *spring* of which was in our Zion, ex-

ceeds all our thoughts. If God sifted three kingdoms that he might bring choice wheat into this wilderness, and if a good portion of that wheat fell in this place, it has been scattered by our children broadcast over the land, and the harvest is rich and abundant. It is among the most pleasant circumstances of my life, that in most places which I visit I meet those who had their birth or early residence with us, and who, with gratitude to God and man, acknowledge the happy influence of this sanctuary on them. Said a man to me; a man venerable for years, rich in experience, careful in observation, and deeply interested in the temporal and spiritual good of men, living in one of our populous cities, whose name gives weight to every sentiment he utters; 'We always expect your young men to be correct in morals, respectable in character, and valuable members of society; and we are seldom disappointed.' Young ladies, who have come to this place to receive literary instruction, while they have added intelligence and brilliancy to our assemblies, have also received a new moral impulse which has given increased power to their instructions and example in subsequent life. But, my friends, the services of this day being closed, not another prayer will be offered, nor another sermon preached, nor another song sung in these courts of our God. Good impressions, which have been made on the minds of those who have worshipped here, will be continued and extended, and a happy influence will thence go down to the remotest period of time. But no new impression will thus be made here. Never again will the sacramental table here be spread with the emblems of the Saviour's dying love. Never again will any, whether children or adults, here be consecrated to God in baptism. Never will any hereafter in this sacred house join themselves to the Lord in solemn covenant. Never again will the sable bier, followed by those who mourn, on its way to yonder grave-yard, be borne in hither. Never will a Pastor here again impart catechetical instruction to the lambs of his flock. Never will another lesson to the Sabbath school be given out, another question asked, or another answer returned. Never will another minister of Christ here be consecra-

ted to his holy office. Never will another contribution be made to relieve the common wants of any among ourselves, or to promote the cause of piety or benevolence abroad. Never will another *benediction* be pronounced within these sacred walls. In view of the benefits this house has conferred on mankind; in view of the good it has done, how deep should be our emotions, how solemn our feelings, since this afternoon its services close forever.

Here, *holy men of God proclaimed with great power his sacred truth.*

Vain were the attempt to enumerate all those servants of the Most High, who occasionally ascended this sacred desk to minister in the name of Christ. On this rock * the renowned Whitefield spread out his hands like the wings of a seraph, and with an eloquence rarely equalled by man, poured forth weighty and eternal truth, grounded on the sacred passage, 'On this rock, will I build my Church, and the gates of hell shall not prevail against it.' Here, the beloved and venerated Nathaniel Rogers preached the gospel for the space of twenty-six years, after laboring in the former house almost as long, in connection with his father, Rev. John Rogers. Pleasant, modest, yet dignified in deportment; strong and discriminating in intellect; various and rich in knowledge, and happy in his manner of communicating it; thoroughly acquainted with the truths of the gospel, and full of love to them and to souls; uniting in an uncommon degree the great and the good; and firmly sustaining the loss of one half his church and congregation a short time before the dissolution of the former sanctuary; with distinguished ability, fidelity and zeal, he preached the gospel of Christ in this house the first quarter of a century after its erection. The happiest harvest of his labors he ever gathered, was in the former house, under the united ministry of himself and his father, who, a century ago, at the age of eighty, left the world in most successful action. Here, the amiable and lamented Frisbie, affectionately remembered by some of my hearers,

* The pulpit is literally founded on an immense rock.

for thirty years prayed with the fervency of the prophet Daniel; and, with unsurpassed integrity and faithfulness, preached the unsearchable riches of Christ. A house whose religious services for more than half a century were conducted by such able and pious ministers of the New Testament, ought on their account to be regarded with respect on retiring from it.

True, the success of their labors, if tested by the number received to the communion of the Church, was small. After the great awakening under the united ministry of John and Nathaniel Rogers, which in the course of five years brought 149 into the Church, there was here as in other parts of our country a lamentable declension of religion, which continued many years. So that during the twenty-six years of Nathaniel Rogers' ministry in this house, only *thirty-five*, and during the thirty years of Mr. Frisbie's ministry, only *eighty* persons, were received into communion with this Church, both by profession and by letter. During the last thirty-nine years, blessed be the God of all grace, two hundred and eighty-eight have been received. The largest number admitted at any one time, since the house was erected, was thirty, which was on May 2d, 1830. The largest number admitted in one year was ninety-four, which was the year 1830. A recollection of the interesting and momentous transactions of that year; a recollection especially of the vows of consecration to God by so many of the present members of this Church, connected with the consideration, that the very house which witnessed those vows will soon be no more, (those vows are still heard in heaven) should give additional solemnity to our minds on retiring this afternoon from these sacred courts.

It should excite in our hearts deep emotion to reflect, that *our fathers' fathers worshipped here.*

Not only have three generations come up to this sanctuary on the first day of the week, but among them were those from whom many of us descended, and whose very names we bear. We attach a high value to a private dwelling which was the residence of our parents, grandparents, and

more remote ancestors, because it was *their* residence. So we naturally feel a deep interest in a house of worship in which our ancestors in successive generations met to pay their honors to the Most High. The pews in which they sat to hear the word are dear to their descendants. Those who this afternoon occupy seats first owned and occupied by their fathers' fathers, will leave them with deep emotions, as though they believed that the spirits of the first owners were actually present. With deep feeling should we leave this house to-day, considered as the place where our fathers poured out their hearts unto God, and where they received the counsels of his love.

The fact, that *many who have waited on God in this house are now praising him in heaven*, should impart to us at once solemnity and delight. Not only has there been an invisible ladder, such as appeared to Jacob in vision, reaching from this consecrated spot to heaven, on which angels of God have ascended and descended, as divine worship has here been paid; not only has there been a happy sympathy between Christians here and saints in glory, on the subject of redeeming love; but many worshippers have hence ascended, and are before the throne of God, uniting with an innumerable multitude of the redeemed in their holy and sublime services. This house has been to many the gate of heaven. The foundations for eternal joy and praise to many now within the pearly gates of the New Jerusalem were laid amid the services of this sacred temple. Voices that once united in joyful praises here, now unite in sweeter and loftier praises there. Hundreds who received the grace of God in these humble courts, about to be dissolved, are now worshipping God in a house not made with hands, eternal in the heavens. See them bending from their lofty seats to-day, and looking down with intense interest on their descendants, in affectionate and grateful remembrance of those instructions which were happily instrumental in preparing the n for their present glorified state. Is this house remembered, and will it always be remembered with deep interest in heaven by all who were either new-born or nourished

here? Then it should be regarded with interest by those who have been trained to piety in it, who are still on earth. Their last look upon its sacred walls, should be a look of filial respect.

We should feel a deep interest in this house to-day, because *lost souls are painfully interested in it.*

Lost men in wo have clear memories and faithful consciences. '*Son, remember thy past privileges,*' pierces with intense anguish the soul that passes impenitent from the sanctuary of God to the tribunal of its Judge. All his sins in this life, especially his sins against gospel grace, against precious sanctuary privileges, rush upon and confound him. Do hundreds in heaven remember this house with gratitude to God for the benefits they received in it? Do they cherish its memory with pleasure, as the place of their spiritual birth or growth? And do not other hundreds in hell remember with painful and poignant regret their absence from its services, their neglect of its privileges, and their rejection of its offers? Does not their exclamation seem to break upon our ears to-day: 'O, that we had been wise, that we had thought of these things, that we had considered our latter end! O, that we had duly valued and united in the prayers offered for us in the house of God, near to which our lot was cast, and which we were accustomed to visit on the Lord's day! O, that from the heart we had joined in the praises of God in his earthly courts! O, that we had listened to Rogers, Frisbie, and other ministers of Christ, when they taught us the way of life, and entreated us in his name to be reconciled to God! Then had our peace been like a river. Then, instead of mingling our wailings with the spirits of darkness here, we should have been uniting our praises with the spirits of light in heaven. Do their lamentations, my friends, comê up to us from their dismal prison? Let us take heed, lest we come to the communion of their wo. Let us take heed, lest our sins in this house, our sins against its prayers, its praises, its instructions, invitations and warnings, be to us matter for deep regret in the world of despair. Let us tremble at the thought of leaving this house in a

spirit of opposition to its last calls and warnings. Let us tremble at the thought of taking our final leave of this sanctuary, where some of us have assembled for worship many years, with all our sins against its gracious calls, unrepented and unpardoned. Surely, impenitent rejectors of gospel grace will have cause for fearful forebodings, if they pass the threshold of this house, as they return from it to-day, in that character.

I cannot blame our aged friends, to whom this sanctuary has been the Zion of their days, if their sensibility is moved at its fountain; if tears run down their eyes at the thought of worshipping in it no more. I tenderly and fully sympathize with them. Did the aged men at the time of Daniel, who had seen the former temple which had long lain in ruins, weep on remembrance of it, when the foundation of the new one was laid? Why should not our aged friends, who have spent all their Sabbaths in this sanctuary, weep, when they know that its dissolution is at hand? While I sympathize deeply with you, my aged and respected friends, whose worship I have here guided almost forty years, let me bear you along with me in the sentiment of a highly respected aged brother, while he was with us, but who is now in glory, that as our fathers left us a convenient house of worship, we ought to leave a convenient one for our children. Your partiality to this venerable structure, arising from your long and familiar acquaintance with it, and from its numerous tender and hallowed associations, you will cheerfully relinquish in the earnest desire of leaving to your children a house adapted to their taste, in which they and their children, and children's children may hope to worship God. What better legacy can you leave your posterity than a home in a house of God, erected on one of the best sites in Zion, where the gospel in its simplicity and purity is to be preached every Sabbath?

If tears of sensibility should flow from the eyes of aged Christians, in view of the approaching dissolution of a house they so much venerate, tears of another kind; tears of penitential sorrow, should flow down the eyes of those, who,

though they have made that house the place of their worship many years, have misimproved their precious privileges, and are entirely destitute of Christian faith and holiness.

It is a question of momentous interest for all stated worshippers, *How have you improved your past privileges here?* As it is the last time for you to worship within these sacred walls, it seems as though the final day had come to settle the question, Have you improved your sanctuary privileges in a manner acceptable to your Judge? I entreat you, brethren and friends, to revolve this question in your minds, as if you felt that the Judge is at the door. Do you not hear the voice of the Son of God, saying unto you, 'I am he who searches the reigns and the heart, and I give to every man according to his deeds?' The Lord Jesus Christ perfectly knows how you have heard and received, or how you have refused, the counsels of his word and the offers of his grace, during your attendance at this sanctuary. And he is making up his final sentence accordingly. What is that sentence? one of approval or one of condemnation? Have you improved your seasons of worship here in such manner that you are now prepared to give up your account with joy? Do not these seats, do not these walls, do not these pillars, does not this sacred desk, does not this holy book, does not the voice of God within you, speaking by your own consciences, testify against some of you, and reprove you for disobeying that gospel, which has here been preached to you, and for rejecting that Saviour who has here been offered you? Should the sentence immediately go forth from the great Judge, would it not be to some a sentence of condemnation?

My dear friend, would it be so to you? 'Repentance should like rivers flow from both your streaming eyes.' If the doctrine of immediate repentance ought ever to be preached, (and when should not that doctrine be preached to persons every moment liable to perish in their sins?) it ought to be preached to stated worshippers in this house, who are now impenitent. Let me then earnestly, but affectionately, call upon all such to repent without delay. Have you not

grievously sinned in this house? And will you not make the place where you have sinned against God, against the calls of his gospel and the strivings of his Spirit, the place of sincere and thorough repentance? Will you not repent in this house of your sins against its precious privileges, while its walls are yet standing; before the sentinel on its lofty steeple shall cease to remind you of your transgressions, and before the ground beneath it shall exhibit a scene of desolation, before the last religious services within it shall be closed?

I advise you as a friend; I entreat you as a father; I beseech you as an ambassador of Christ; in his name and by his authority through the imposition of hands in this sanctuary, I conjure you, not to leave this house this afternoon, not to leave it for the last time, in a spirit of alienation from God, in a spirit of unbelief, in a spirit of disobedience to the gospel. Repent, for God from on high, who in his providence led your fathers to erect this house to the honor of his name, calls you to repentance. Repent, for Christ, whose death has been commemorated here for almost a century, as from the cross of Calvary, enjoins on you this duty. Repent, for holy apostles and ministers of Christ, in earlier and later periods, from the mansions of bliss add their urgent exhortations to the same. Repent, for all the friends and followers of Jesus, who have worshipped here and gone to their rest, this day enjoin it. Repent, or all the privileges of this house, all its instructions and warnings, will bear witness against you. Repent, for this sanctuary itself, about to be closed forever, calls upon you to turn to God without delay. Now, as the last service you can render here, yield your heart up to God.

I entreat you all, my friends, in view of these sacred walls and of this more sacred desk; in view of the spirits of your fathers, who ascended to glory from under the ministrations of this sanctuary, and of those servants of Christ, who 'pointed them to brighter worlds and led the way;' in view of the God of our fathers, who has honored this house with his frequent and gracious presence; and in considera-

tion of the fact, that this is the last time for divine worship to be performed here; I entreat you all to close your services here with a hearty, entire and solemn consecration of yourselves to God. Let his courts above and his sanctuary below witness at once the sincerity of your devotion to him.

To little children in particular let me say: My dear young friends, if you live to grow up, you will be asked: Do you remember the old meeting house on the hill in Ipswich, and the minister who last preached in it? and each of you will be able to say: O yes, I remember it well. On a very pleasant day in February, 1846, when the house was full of people, the Pastor preached in it, and looking directly at me, he said:

‘O come, before you further run,
And give yourself to God.’

And shall it, my dear young friend, appear in the light of eternity, that you followed his advice?

Still we love to linger within these sacred and time-honored walls. But we must now take our final leave of them, looking back on what is most dear to our hearts.

Thou *Sacred Desk*, ingenious in contrivance, excellent in workmanship, venerable for age, dear to our fathers and to us, where on the Sabbaths of almost a hundred years, stood the messenger of grace, ‘negotiating between God and man, as God’s ambassador, the great concerns of judgment and of mercy,’ for the knowledge, holiness and happiness imparted by thee, thou art worthy to be preserved until that day which shall consume all things terrestrial, with *terra firma* herself. In the memory of the faithful, thou

‘Shouldest stand acknowledged, while the world shall stand,
A most important and effectual guard,
Support and ornament of virtue’s cause.’

Grateful for thy kind and faithful services, we bid thee an affectionate farewell.

Ye seats, devoted to ‘music divine,’ your songs more grateful than you commodious, with the song of OLD HUNDRED, a song worthy to be sung in every Church, in every land, by every tongue, in all ages, we take our leave of you,

rejoicing in the hope, that seats more convenient will soon be provided, from which more joyful praises will ascend to Zion's King.

Farewell, *thou Temple of our God*, farewell. The voice of prayer shall be heard no more in thee. The voice of praise shall be heard no more in thee. The voice of instruction shall be heard no more at all in thee. The sighing of the prisoners and the songs of the ransomed shall be heard no more in thee. The table of the Lord, overshadowed with the banners of his love, will be spread no more in thee. The rite of baptism will be administered no more in thee. The covenant of peace will be embraced no more in thee. The Sabbath school will meet no more in thee. The light of the candle will shine no more in thee. The multitude who keep holy day will assemble no more at all in thee. The solemn and affectionate benediction will be pronounced no more in thee. Farewell, thou sacred and venerable house of God, Farewell!

In taking our leave of this house, thanks to the God of our fathers, we do not take leave of the hill on which it stands. 'This hill of Zion yields a thousand sacred sweets.' As a seat of divine worship for almost two hundred years, it is sacred, like the hill of ancient Zion. Here, on this rock, a church will stand, till hills and mountains, seas, earth and time shall be no more. Soon will another house rise here, rise in beauty and in strength. May its glory, through the gracious presence of the God of Jacob, far exceed that of its predecessor. When God shall come to build up Zion, he will appear in his glory. In the meantime, wherever we pitch our tabernacle, may his presence and grace attend us. May the cloud of glory be upon our tabernacle by day, and fire by night in the sight of all the people. Let our affections still cluster around this sacred spot. Never on the returning sabbath let us forget the place where this house *was*. In reference to it let us say with all the affection of the pious Jews, when, in the land of their captivity hanging their harps upon the willows they remembered Zion, and say individually, If I forget thee, O Jerusalem, let my right

hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Be it our care that we do not become scattered upon the mountains, like sheep without a shepherd, between the time of leaving this sacred spot and returning to it, to consecrate a new house to God. During that interval may the God of our fathers, who chose this hill, as the Zion of their day, be with us and bless us. With us may he return on that glad day. Then will be heard anew the voice of religious joy and gratitude. Applicable to that season will be these words of ancient prophecy, Thus saith the Lord, again shall be heard in this place the voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride; the voice of them that say, Praise the Lord of hosts; for his mercy endureth forever; and the voice of them that bring the sacrifice of praise unto the house of the Lord.

Let us all now listen with attention to the dying words of the House itself.

My dear family, for many years I have been a nourishing parent to your fathers and to you. I have fed you with pure gospel truth, with 'doctrine uncorrupt.' I have refreshed you with divine ordinances. To many of your departed friends I have been the gate of heaven. Many who honored me, as their earthly Zion, are now citizens of the New Jerusalem. But my days are numbered and finished. The time of my departure has come. No more can I feed you with the bread and the water of life. I die; but God be with you and bless you, if you keep in mind the counsels I have given you, and obey them. When I am dead, bury me speedily. Carry me silently to the place of my rest. Lay up in your hearts the instructions you have received from me. They are your life. Practise them. Then you will be prepared the better to receive the instructions of my successor. Let none of my aged friends, who hoped that I should live as long as they, too much lament my death. The days of my years have far exceeded those of either of my predecessors. When another church shall

rise in my place, transfer in full your affections from me to it. Repair to it, parents and children, old and young. Take permanent seats in it; and let them never be vacant. Invite the attendance of those who naturally belong here; but who in consequence of my age and infirmities, or from whatever cause have had no church home of late. Be of one mind, and the God of love and of peace will be with you.

I leave you all with the affection of a tender parent, deeply solicitous for your prosperity and happiness. Some of you I leave with great sorrow of heart; I mean those who have honored me with your presence; but who have not profited by my instructions, who have attended at the outer sanctuary, but not entered the spiritual temple. How shall I leave you in the kingdom of darkness!

Come, and give your hearts to that God, to whose service I was consecrated at my birth, and to whose service my whole life has been devoted. Let my last counsel be heard —
BE YE ALL CHILDREN OF LIGHT — and I die in peace.

Then was sung Psalm 57, 3—6, in Old Hundred, the whole congregation rising, and all who could sing uniting in the song; and the services were closed with the Benediction in the following words:

Blessed are all they who hear the word of God, and keep it. The grace of our Lord Jesus Christ be with you all. Amen.

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